

Answer E.
An Answer vnto my
lord of wyndchesters booke intytled a
detection of the deuyls Sophistrie. wherwith
he robbith the vnlearned people of the trewe
byleef in the moost blessyd sacra-
ment of the aulter made by
Johann Woper.

J. Woper
Psalm. 119.

Vestigia mea dirige in uerbo tuo domine, &
& non dominabitur mei ulla iniquitas,

Pryntyd in Zurych by Augustyne Fries.
Anno M. D. XLVII



Johan Soper wysshynthe grace and
the yefftes of the holy Gooste unto my lord
of wynchester.

Youre booke my lorde intyldid a detection of the
deuilles Sophistrie &c. Was deliueryd unto me in
Zurych the xxx. of Aprell, last past: the whyche I haue
with the leasure and diligence perusid, Markyd youre in-
tencion, and how ye fense a wrong opinion with the ma-
ny ffere wordes and diuerse reasones, sufficient to confir-
me the ignoraunt in his ignorancie, to stablyshe his er-
rour, and likewise it may put in dāger the good and sim-
ple conscience unlernid that is perswadid and seythe the
truith, yet for lacke of knolege cannot, nor is not able to
defend the same, when argumentes subtile and crauff-
ti shal assaulte his simple and playne ffaythe aboue the
reche and capacite of his intendemente Therefore Be-
cause I desire souche as know the trewth to perseuer in
the same, and souche as yet be ignoraunt therof to com-
me unto the trewth that in Christ they might with
the church of truith ffind eternall saluaciō. I haue ma-
de this answer unto your booke to succur and warrant
the conscience of the reader, ffrom the snares and sophi-
sticacions wherwith all youe or ony other shuld troble
and unquiete the peace and tranquillite of him that re-
styth only under the shadow and protection of godes
holye word, being deliuerid ffrom the darkenys of E-
gypt, the detestable doctrine of man. I haue likewise de-
dicatyd the same unto youre lordshyppe to declare that
it is agaynst youre cause and opinion that I writ and not

agaynst youe, to whom I wyshe the same grace and ffa-
uour of god, that I would unto my selfe, and the loue
that Paule wyschid unto his contre men the Iewes of
who es saluacion he was moost desyrous, thowghe the
re obstinacy and blindenis so meritid the punishment
and seuerite of godes Ire, that he was compellyd to wryt
the inditement and condemnation of there infidelite as
it aperith by his moost louing and affectionat hart Ro.
9. before his entre into that lamentable and seuerer dispu-
tacion of there departure and reiection ffrom the pro-
messe of god. Taking god and his conscience to record
that he wrot of no Malyce, nor pretendid yle wille, but
constraynid there unto to serue the glorie of god and
the truiethe of his word: Whyche must be preferrid befo-
re all other loues of the worold. Therefore wrote he as
I do in the defense of the uerite to gayne souche as he
wrote unto unto god, and to defend them that knew the
truiethe ffrom the subtiltie and crauffte of souche as pre-
tendyd, the subuersion of the truiethe by crassitye and
subtill argumētacion. It is not ignorant unto youe what
may be donne by the uetteue of afere and well orderyd
oracion. How mouche it auaylythe whether it persua-
de a trewthe or a falsite. No nede to syke examples the-
rof in Demosthenes Cicero or ony other prophane wry-
ter the scripture is playne that it hath the souche uehemen-
cy and effect in it selfe with the helpe of the deuyll, that
it persuadithe the falsyst lye of the worold to be trewe,
makethe man to belyue not only that godd is yle, the
treuthe fals hod, but that god, his word, and all that spea-
kythe his word be false, as we may se, Nu. 13. by the ora-
cyon

cyon of those 10. that were sent by the church of the Israelites with Iehosua and Caleb to inquire and sarche the condicione and nature of the land of coënaan: at the re Returne as treatoures of the commune wealthe, and not as saythe full inquisitoures as it was commaundid them in there emballayge and cōmission made this oracion and aduertismēt of there expedition: Venimus ad terram ad quam nos misisti, & utiq; fuit lacte & melle, & hic est fructus eius. Nisi quod populus est fortis qui habitat in terra, & ciuitates munite & grandes ualde: quin & filios Anac uidimus ibi. Amalec autem habitat in terra meridionali &c. This bryue oracion so preua lyd among the Israelitis, that it brought the hole multitude and congregacion of the church into desperacion into a contempt of god and there lawfull apoyntid Emperoure Moses, And highe prist Aron. Confer the effect of this oracion whyche ye may see in the begynning of the xiiij. chapter of Num. with god and all the miracles that euer he wrought for them, and yet more aualyd this false oracion to persuaide a false effect, then god, his word, Moses, or Aron. God Among all the people of the worold, Chose this people to be peculier unto hym selfe and byd Moses say unto Pharo that he shuld dis misse his people to do sacrifice unto hym Exod. 8. This singuler fauor and priuylayge aualyd nothing, they would returne into Egypt Num. 14. agayne and serue Pharo there mortall Ennymie and leaue the lyuing god. He that deuidid the red see, kyllid all the ffyrst begoten of Egypt Exod. 12. fed them with mete from heauen: Wonderfully preferuid booth the ffathers and them

of his mercyfull fauour promysid them not only lyffe
eternall, but also a pleasaunt, ryche and moost commo-
dious realme, and kyngdon, in this worold. Now hath
this ffalse oracion of the 10. treasures wrought souche
an opinion in there heddes that they desye god, and ha-
the nomore trust nor confidence in hym, nor will not hy-
re him spoken of: in so mouche that all the hole congre-
gacion agreyd to stone Iehosua and Caleb to deathe be-
cause they contraryd there wyckyd pretence: yet was it
not the ffere of stones, ffyre, nother swerd that could fe-
re these too godly men ffrom preaching the truthe of
god: they had wordes agaynst wordes, and an oracion
agaynst an oracion and sayd if it please the lord he
can bring us into this land, and trewly because he ha-
the promysid it, unto us, he will yeue it, be not ye Re-
bellions agaynst hym. Nether fere ye not the people
of the land, they shall be our breade we shall deuore the
for zilam there protection is departid from them: And
the lord is withe us. Litle a uaylyd this godly oracion it
persuadyd nothyng at all, yet dyd these too there dew-
tys to shewe the truythe: whiche is an Example that we
shuld do the same, all wayes confesse the the truythe,
and defend the word of god, thowghe there be litle ho-
pe, or none that it shall take effectt, yet it is oure dewtys
whether we belernyd or unlernyd euery man to confes-
se his faythe, for he that saythe in thy hart thow shalt ha-
ue nomore Godes but one, the same god saythe thow
shalt not take my name in uayne, Exo. 20. and in forbyd-
dyng the negatyue, he commaundythe the affirmatiue
it is not sufficient to refrayne the tong ffrom swering
and

and speaking of yle, but that it must confesse the treuth of
god and speake well, as Dauid saythe declina à malo &
fac bonum. It is not sufficient to leaue yle undon, but
that we must do the godd commaundid by god and his
lawe. As Dauid saythe Psal. 1. blessid is he that walky-
the not in the concell of theyle &c. but hath his medita-
cions in the law of god day and nyght. Wyste I that my
laboure shuld neuer do good, ner healpe the cōscience
of one manne; yet for the cōmaundementes sake would
I haue wroten, to set one oracion agaynst the other, be-
cause I fe the Name of god blasphemid by the opinion
that ye defend. But I haue hope that it shall somewhat
auayle to confound the fals hode, and bring the trui-
the soner to light. I know it is the condicion of god to
permit unto euery oracion his nature and condicion, as
we se som tymes by preaching of the trew word of god
people ar conuertyd unto saythe, some tyme, by prea-
ching the doctrine of men people ar seducid and caryd
ffrom the saythe. It is not the nature of god to make the
false oratour domme when he would perswade a false
opinion, Nether to make his auditours deffe, but as I say
he suffreth the oracion to work his uertue, and leaui-
the ffre election unto the audience to imbrace whiche
part they lyst, by grace, and a consenting will, the good,
by the deuill and there a wne malyce the yle. Now the
oratour of god must perswade with none othere argu-
mentes or wordes then the master of the scole Christ ha-
thet wght. The Prophetes and aposteles wrotē: It is no
orator of Christes, that contrarie unto his Canones, Ru-
les and preceptes, would perswade in the churche ony

thing more thē is prescribid in the scripture the which
is moost perfete and sufficiēt to persuaue in causes of Re
ligiō all thinges. That law must nedes be moost perfete,
that can haue nothing addid unto it, nor nothing taken
from it, of this cōdition is the scripture as ye know by the
wordes of Moses and the reuelacion of Iohan. Luc. in
his later booke saythe : Superiore uolumine diximus
Theophile, de omnibus quæ cepit Iesus facere & doce
re. The which wordes Ioan. Chrysoft. thus interpretith,
de omnibus, & non omnia : de omnibus ad salutem ne
cessarijs. Consernyng doctrine and how to lede oure lif
fe it is sufficiently taught in the scripture. Those that
will stablishe the Masse as ye do my lord and defend I
dolatrye: Must proue the thyng ye speke by the scriptu
re, and playnly satisfie the places of the scripture browg
te agaynst youe. ye must not darken the places with glo
ses of your ymagyon. But dissolue the places and con
tent booth the scripture whyche ys youre mortall En
nymie in this mater, and likewyse satisfie the reason of
man whyche ye neglect in this cause of the sacrament
other wyse he then ye shuld do, and for a good reason ye
bryng an inuisible miracle. God that can resuscitat the
Chyldren of Abraham out of the hard stones, send you
ue of his mercyfull grace, to take away the uele of blyn
denys and yeue youe his light, Amen. Tiguri 9. Se
ptembris. M. D. XLVII.

Iohannes Hoperus Anglus,
uoluntate ac legibus.

IT IS DAYLY PRAYDE IN THE CHVR
che of god, good Christiane reader of as ma
ny as knowith and felith in them selves there
weakenys, how soone man is Caryd away,
ether with affections, ether by forse of temptation
(whych, the nature of man corruptyd innowyse (can
resist) unto all Kynd of abhominacion. that god of his
mercy would defende, those dangerous assaults of
the deuyll, the worold, the fleshe and synne and saith
Ne inducas nos in tentationem: suffre not us to be ouer
come with temptation, nor caryd away by the forse of
the deuyll, into the danger of synne and iniquite. but
delyuer us from yle. gouerne us with the lighth of thy
ne eternal trnythe. that nether by ignoraynce of knole
ge of thy moost holy worde. nether by thymbecillite
ant weakenys of oure infirme nature, we fall not awa
ye from the. Great and wonunderfull was the prudens
of Dauid. yet was he diuerse tymes Caryd awaye, into
manny great synnes, and so for the tyme made seruant
unto the deuyll and his awne lustes, that withe great dif
ficultye, and inspekable penitence skarse coude he in
long tyme affter, moderat those wilfull and rayshc affe
ctyons. so dangerous a thynge is it to be seruant unto the
deuyll who would hate all men creatyd, unto the simi
litude of god, and redemyd withe the moost pretious
blud of his only sonne, to be the eternall uesselles of go
desyre and uengens as he is hymself. And to bryng
thys wykyd purposc to passe he usithe not one simple
and playne way but a thousand craftye, and false sub
tiltes as he seithe occation promptyng to euery manys

B

nature and inclynation, the synne that he is moost prone and dysposyd unto and leaueyth not the man that he assaultithe, untill fouche tyme as he opttynne the uictorye. Except the wretched man kepe hymselfe with dread and fere, under the protectyon of godes mercye and desyre hym with ardent, uehement and daylye prayer, that in Chryst he may resist the forse of his mortall ennemy, whois finall pretence is none other then to beryue the soule of man of the ioyse eternall, and to haue hym his companion for euer, to curse the lyuyng god and to blaspheme his holy name without end, but these temptations in Chryst we may ouer come, he came into the worold to destroye the workes of the deuill, 1. Ioan. 2. and noman may better ouer come the deuill, then he that is well perswadyd of his malycyous and insaciablenesse towards god and man, knowith and felyth in hymselfe that he is mortall ennemy booth unto god and unto all his moost perfect workes, redy allwayes to peruert godes order in all thyngis. as we may to oure payne perceaue in oure selves, the soule that was, creatyd unto the similitude of god, replynyshyd with all uertue and grace, full of knolege prudence, and undrestondyng, in all thyngys appertaynyng unto god, a hart moost gentle, humble, and allwayes obedyent unto god and godlynys, a wyl moost redy and prompt to imbrase, choose, and elect, the thyngis godlye, and eschewe refuse and auoyde what so euer god and reason iudgyd to be ylle, but now it is contrary, for knolege, ignorancy, for light darkenys, for obedience, contumacy and rebellion of hart booth agaynst god and his word, and for
awill

a will that would be inclyned and chosethyng but
uertew. and fouch thyngis as might moost appertayne
unto the glory of god, a will that now chosith nothyng
lesse, then to serue god and rather to blaspheme god,
then to refuse thyle offryd by the deuyll contrarye un-
to god. thus is man spoyld of all his orygnall ryches,
dayly woundyd more and more woundes, freshe, and
newe, now percid with this syne now with that syne,
and yetlik unto men of no senses, we fyle, nether
perceau, how, nether when we ar woundyd, nether ca-
re to syke aremedye of thys yle, though ryght well
we knowe, that euery syne that man committith, of
iustyce deseruythe eternall damnation, but these
thyngz mouyth nothyng at all, the man that is igno-
rant what the deuyll, the worold and synne is, he felyth
nether what his dyseace is, nether knowith the crauffe,
malyce, and deceyte of his Ennemy, and by those mea-
nes, departithe not only from god but also from all ho-
nesty, and fallith, he knowith not how into fouche de-
testable crymes, and ignorancye of god, that booth god
the worold and there awne consciens baryth testimo-
nye of there iniquite agaynst them. these oure infyrmy-
tes and great offensis we must lern to know, and ons
known, diligently study to amend them, and to remo-
ue the causes of these yles, then the effect is sone destroy-
de. the way to remedy all thys yle and to leade an up-
right and honest lyffe is to know god by hys trew an
holy word who ledyth a man unto uertew only and so
lye, as dauid teachyth Psal. 119. quo pacto adolescens
uitam inculpatam ager; nempe si eam custodiat, ut di-

B 2

statuerbum tuum; quum autem te queram in toto corde
meo, ne sinas me errare a mandatis tuis, who so euer con
form his lief unto the word of god, shalbe out of the
danger of his ennymye the deuyll, thowghe he be sub
iect unto thinfirmytes of the fleshe and must suffre the
temptacyons ther of yet shall he not be ouercom, but in
chryst able to resyst yea and to be delyueryd from de
ath, synne and the deuyll. as all godly men before oure
tyme ha the don and lykwyce lefft behynd them in wry
tyng how we may do the same, Saynct Paul, that knew
booth the thoughtz of the deuyll 2. Corint. 2. and also.
his apert and open malyce agaynst those churches that
he had prechid the gospel of Chryst unto among other
he teachyth the Church of the galathyans that the
principall remedy agaynst synne, is to belyue stedfastly
the gossell of Chryst, that he preachyd unto them and
not to admyt ony false doctryne, or other learning
thowgh an angell from heauen shuld preache the con
trarye. Gal. 1. not to admyt ony false addycyon or drea
me of man, but be cōtentyd to use the same, as he lefft it.
Rebukyd wonderfully, souche audacious persones, as
toke upon them to set ony glose, or interpretacion, other
then he had preachyd unto them. Thus taught Moses
the Chyldren of Israel, and bid them obserue the law as
it was yeuyn from god and threatenyd the transtran
gressours, and those that addyd unto the law, the dysple
asure of godes yre whyche shuld cause all men to trem
ble and quak for fere as many tymes as the thynkyth rea
dyth. or hearyth readen ony part of the holy strypture
because the reseaue it nat with more reuerence and ho
nor

nor with harty prayer that god wyll preserue them,
from all false, sinister and preuerse interpretations ther-
of, and with all study and dylygens. to folow and pra-
ctyse, waiht so euer be commandyd them to do by go-
des word, in godly and uertues lyuyng for the law
was not yeuen to be wroten in perschement or paper
but in the hart of man not to bable and prate of it, but
to lyue as it byddyth. not to bare it in the bosom but to
shew it unto the worold in godly conuersacyon and
uertues lief. To mark althyngz therin conteynid, and to
thinke uerely that all togather is spoken to the, and that
god requyryth that honesty and godlynys of lief in the
that there is expressyd, and would the to be ware how
thow transgres. hys law and to auoyd hys importable
dyspleasure, by texample of other. for as god lettyd
not. to puyshe the transgression of oure forefathers,
he is the same god styll and wyll do the lyke unto the,
if thou commit like offense. Remembre that thorygy-
nall of mannes mysery condemnacyon and death was
fyrst wrowght by the false interpretacion of the scriptu-
re, as thou mayst se by te horrible and moost feare full
example of adames wyckyd and detestable transgres-
sion. whych made all hys posterite and succession, priso-
ners eternally unto death, hell and synne, and compels
lyd by the same meanes the sonne of the eternall god
to sustayne thyncarnacyon of mortall fleshe to apeace
thyre of god for mannes transgressyon, that by the mea-
nes and death of his moost innocent body he myght
deryue in to himselfe thole dyspleasure and uengence
of mannes transgression were there no more strypture

but that, that descrybyth the falle of man and the mea-
nes how he was loost, it were sufficient to teach all the
worold to be ware how to tak the word of god in a w-
rong sence, yf adame had byn contentyd to haue usyd
the word of god as it was yeuen unto hym, those myse-
rys had neuer be knowen neither by hym neither by his
posteryte, but he wreacchyd man, forgote god and god-
lynis, yea and yke his awne wealthe, lefte the text and
belyuid the glose, as the deuyll had taught eue whych
wrought his woo and payne, and whereas he would
not for the loue of god belyue the text of godes mouth
the paynes that folowid his transgression, taught hym
to know that the glose was diabolycall, thus being in-
structyd let us beware of gloses and false interpretati-
ons, and in all maters of contrauerisie and causes of relis-
gyon, belyue noman except he speak the word of god,
trewly and in the same sence that god ment it for as pau-
le saith we are ffoundyd upon the fundacion of the pro-
phetes and the Apostoles the cheiffe corner stone being
Christ Eph. 2. and let us not dout but only the scrypture
is sufficient to theache us all uerite and treuth conser-
nyng rellygyon and to gouern our lief in all godly and
honest conuersacion, and by the scripture we may cum
alone unto all perfection. Confute all heresis and false
doctrine though there had neuer doctor wroten ne
uer decre made by ony generall counsell as paule tea-
chyth 2. Timo. 3. 2. Pet. 1. therefore Christiane reader as
thow hopist to be sauid harken diligently unto the wor-
des of oure heneuly father, and here them not only, but
undrestond them, belyue them, and do them, his wor-
des

des be these. Matt. 17. Hic est filius meus dilectus, in
quo mihi complacitum est, ipsum audite. a few wordes
but a great mater conteynid in them, thonly saluacion
of all oure healthe, sufficient autoryte to ouer strow all
false doctrine and all Idololatrye of the worold. He
that teachyth any thing that Christ taught not, is not
to be harde, souche as only hath there redempcion in
thonly death of Christ. wil be lyue nothing but that
Christ commaundith, nor do any work that cannot
be aprouyd by the scripture. He holdyth alwayes,
thys text before his yeys. That the father shewyd un-
to the worold sayng this is my sonne, in whom I delyt
and dooth also with reuerence and honor inbrace and
receaue hys commanudement whych is, ipsum audite,
hyre hym. Now let us with the healpe of his holy
spryt, se whether Christ, euer taught thys doctrine,
that in the sacrament of his holy supper he ment ony
alteracyon or transubstanciacion of the bread into hys
uery naturall body and the wyne into his uery natu-
rall blud, as my lord of wynchester teachyth in his booe-
ke, or not. Or whether sith his gloriouse body was
ascendyd into heauens, heuen, herth, man, and Angell,
baryng recod therof without cryes and admiration Vi-
ri Galilei, quid admiramini, aspicientes in cœlum, hic Je-
sus, qui assumptus est à uobis in cœlū, &c. Act. 1. Mark
the maner, of his uisible, and corporall, ascencyon, and
belyue the scripture, thangell is an holy Apostoles ycs
that sawe hym body ly ascend, and these wordes, Sic ue-
niet &c. better then this new massers, whether it be pos-
sible that the seade of Abraam the frute an yssew of the

bely of that glorious uirgyne mary being in all thynges (except synne) as consubstancyall, equall, and like unto the nature of his mother, and nothyng dyfferyng from the sonne of Adame, consernyng hys humanyte Ebre 2. as in hys godhed ys ægall and lyke in all thynges unto the father eternall, that hath nether begynnyngner endyng. Can be or may be agaynst the nature of a trew body. Present bodely, at the commanudement of euery pryst when he speakyth these wordes Hoc est corpus meum. whych thyng is as possible to be donne by a word, as to make an end of the worold, when he would. for when so euer hys gloryons body shalle descend from aboue, thend is come act 1. Matthe. 24. untill that day Christiane reder loke not for hyme but belyue thy crede and what so euer thou heryst spoken by those yle persones of the newe lernyng that it schuld be present corporallie in the masse whych is but a yesterdayes byrd, trust thou to the hold lernyng, of godes word, Sedet ad dextram dei patris, inde uenturus est iudicare uiuos & mortuos, Act. 1. 7. 1. Ioan. 2. belyue Chrystes body to be really and corporally in the sacrament when thou seist him there with thy corporall yeies and not before. for Christ hath no body inuisible, nor insensible as men dreame, but a uery trew and naturall mannys body like unto mortall man, except synne and now likewyce a glorified body, immortall as oure shalbe in tyme to cum, and as many places of the new testament prouyth Chrystes humanyte, as prouyth hys deyte and more and as the word attributyth unto the one nature dyuine all qualites, condicyons and proper-
tyes

eyes appertayning unto the godhed, so of thother part,
it more manifestith, openyth and declaryth his humany
te, to be a nature of other contrarye qualites and condy-
cyons, For as much as god dyffyrith from man, so far
dooth thone nature in Christ differ from thother and
as I must belyue, that these wordes betrewe in all thyn-
ges cōsernyng the godhed of Christ, deus erat uerbum.
Lik unto god and uery god. So must I belyue, this uer-
bum caro factum est Ioan. 1. Christ to be in all thyngz li-
ke unto man, and uery trew man in all thynges except
synne. And as the scripture prouyth these too natures
to be unit and knytn in one person, and that god and man
ne is but one Christ. So prouyth it like wyce the qualy-
tes of thone nature to be contrarie unto the qualites of
the other nature, thone mortall, thother immortall, tho-
ne to be buryd in the sepulchre, the other to resustyat
the insensible and ded body 27. 29. Mar. 15. Lu. 23. Ioan.
19. thone nature uisible to be taken after xl. dayes of his
resurrexcyon from the earth into heauens Mark 16. Act.
thother nature inuisible to contynew with his electis in
te churche untill the woroldis end Matt. 28. he that kno-
weth thus by the scripture that thone nature of Christ
uery man is taken out of the worold. And shall not be
in the worold till the great day of iudgment Act. 3. Can
not be persuadyd. Contrary unto the word of god.
That the same body maybe naturrally and corporally
under the forme of bread. But will diligently in case the
scripture seme by wordes to proue the same, sarch how
that place may be agreyd wy thother, that manifestly
repugnith the presens of Christes body. And so agre

them that no cōtraryete may be admittyd in the scripture for if one place be false there is none trew which were ablasphemy to say. The prophete Dauid thus commendyth the scripture Psalm. 19. *Lex domini perfecta, conuertens animas, testimonium domini uerum, imperitis sapientiam suppeditās. Decreta domini recta sunt, cor exhilarancia, præceptum domini repurgatum, illuminans oculos.* Therefore there must be as good hede yeuento the meanyng of the wordes. As unto the wordes, or else they illuminat not, the consciens, but rather darken the cōsciens and led it, into all false doctrine and detestable heresis. As we may se hyre in those wordes of the lordes supper: *Hoc est copus meum*, Matt. 26, leauyng Christes meanyng playne, and constrayng the letter, forsyng it to serue awyckyd purpose, men would make the people belyue that these wordes consecratyd the bread into the naturalle body of Christ, and tellyth the people that though he it repung neuer so mouch unto reson, yet it repugnyth not unto fayth which belyueth euery thyng agaynst reson. Christ sayth they, spak these wordes and made hys body of the breade, and byd us do the same. lo these be they wherewith all this alteration of bread is made the substannce therof turnyd into the substaynce of Christis body: *Hoc est corpus meum*, dispute not how, belyue the words and leaue reson sai with the blessid uirgine: *Ecce ancilla domini* Luce 1. she held here selfe contentyd, when she knew by the word of god that by diuine operacion of the holye goost she shuld be the moder of godes only sone, she stayed here selfe by fayth in the promise, and
commit=

committyd the meanes and ddyng therof unto god, so
say they ye must hold captyue all your reson and thynk
that god is able to do it, belyue, and it sufficyth. God is
able to do all thynges, as in dead he can, and all these
wordes be trew that they persuaue the people withall,
if they were placyd aryght. And applyed to proue a
trew conclusion as they be alegyd to stablyshe a false
and detestable heresy god could haue yeuen manne
wynges to flye as he gaue unto the byrdes of thayre if
he would. But he would not, therefore he could not.
Quia omnia quecunq; uoluit, fecit in coelo & in terra.
And as for the literall senses of these wordes, *Hoc est
corpus meum*, which they say must be undrestond with
out ony trope or figure prouy the nothing. Christ callid
hymselfe adore Ioan. 10. auyne Ioan. 15. and yet was ne-
ther dore nor uyne except ye undrestond by adore the
only gate into heauen, and by the uyne the lycure of
grace that confortithe euery troblyd cōscience and que-
nlyth thyre and displeasure of god the father agaynst us
for our synnes. So lyke wyce in these wordes, *Hoc est
corpus meum*, there is none other thyng to be under-
stond by them, but that bread representyd unto his apo-
stelles, not only his precions body. But also the manner
how, and wherefore it shuld be torn and rent upon the
crosse and as they them selves brak the bread betwene,
them so were they the cause that Chrystys body was
broken, and slayne upon the crosse, and that by the mea-
nes, and use of this sacrament theremight be allwayes
in the church of Christ a token of godes mercy towar-
des us, an a remembrans of that glorious body that sus-

steynd moost uyle death for the synne of the worold.
How be it the bread was nomore the body, ner the win
ne his blud, then Christ was a lame as Ioan callyd hym.
Ecce agnus dei qui tollit peccata mūdi Ioa. 1. so though
he sayd the wyne was his blud, and the breade his bo
dy, he ment none other wyce, but that it representyd
hys body, and he that corporally with trew repenten
cedyd eat of that corporall bread and corporall wyn
ne, in faith dyd eat spiritually Christes body and bludd,
and if thou confer Matthe and Mark. with Luke and
Paule. Thou shalt fynd that these wordes cannot be
so grossly taken as men say, without trope or figure.
where as Mat saythe 26. and Mark 14. Et accepto pocu
lo gratijs actis, dedit illis dicēs: Bibite ex eo omnes. Hic
est enim sanguis meus, qui est noui testamenti, qui pro
multis effunditur in remissionem peccatorum. Luke
and Paule sayt 22. 1. Cor. 11. Hoc poculum nouum testa
mentum est in meo sanguine. Here Luke and Paule
sayth playnly that the cuppe was the new testamēt, and
attributith the same to the cuppe, that Mattheu and
and Mark attributith unto the winne. And sayth that
the cuppe and not the wine conteynid in the cuppe is
the new testament in the bludd of Christ. Which was
to be shed for the sinnes of the worold. These wordes
of Luke and Paule they will understond by a figure.
And let the letter passe what auctorite haue they to use
thelpe and ayede of a trope in these wordes of Luke
and Paule. Where as they say plaineli Hoc poculū est
testamentum nouum in meo sanguine. And exponud
(est) in thys plae per Metonymiam. And that Christ
ment

ment not that the tupp was the new testament, but the
wyne contaynid in the cuppe. Of equite and ryght if
they can take souch lyce to expound those textes
that makith agaynst them. They must be contētid that
other men use them likewyce, as mani times as necessite
requirith, by contrariete of textes. Or when without
theyed of a trope we cannot saue our sayth inuiolatyd.
But it may fortune. They will say that Luk and Paule
must be undrestond, by Matthew and Marke. Where
fore not rather, Matt and Mark, by the wordes of Luk
and Paule for asmouch as they do more manifestly de
clare the supper of the lord then Matt and Mark. And
likewyce there wordes better agreyth with the nature
and propriete of a sacrament & rerum natura quæ in sa
cramento representatur then the wordes of Matt and
Mark. Mark the worde of Luk and Paule and thou
shalt perceauē playnly that this pronowne hoc, cannot
be referrid unto the cuppe only but unto all thaction of
the hole supper wherein the lord institutyd a perpetuall
memori and sacrament of his glorious passion and de
ath. But in case this pronowne hoc could be referryd un
to the bread and wyne as it cannot yet can nomam ex
pond these wordes of the supper without a trope, for
theris more difficultye in thys uerb est, then in the pro
nowne Hoc. For in case when Christ sayd unto hys dy
styple. Thys ys my body delyueryng them the bread.
It was indeade as Christ sayd hys body before he cal
lyd yt so. For euery thyng is callyd by hys proper na
me. After that it hath his being and not before. The
lygt was not callyd the day, nether the darknes nyght.

Vntill ſuche tyme as god had mad the ſonne and
the mone and appoyntyd eche of them there propre
officyce Gen. 1. and the ſonne of god was not callyd
the ſonne of man untill ſuch time. As he receauyd
the nature of man in the bely of the bliſſid uirgine wher
fore if this uerb eſt in theſe wordes of the lordes ſup-
per muſt neadys be ſimply and playnly referryd. Vnto
the bread and wyne of the ſacramente the bread and the
wine was the body and blud of Chriſt before Chriſt
callyd it ſo, his body and blud, and before he ſpeake
the ſe wordes that they call wordes of conſecracion,
Hoc eſt corpus meum, when then began theſe externall
ſignes of bread and wyne, that he gaue unto his diſcy-
ples to be his body and blud. And what were the wor-
des that alteryd the ſubſtayne of bread and wyne, Into
the ſubſtannce of his moost precious bodye and bludd.
It was not this uerbe(eſt) that dyd it, for if it had not byn
his body before he callid it ſo, Chriſt would neuer haue
namyd it ſo. For he can not lye, he uſith not to my ſname
ony thyng. He leuyth fraude and false inuentyd termes
unto the deuyll and ſuch as meane no godd faythe by
there wordes. Now if it were his body. Very fleſhe,
blud and bones in deade what wordes of the ſcripture,
or what wordes uſyd Chriſt to make this alteracion.
Peraventure he whiſſelyd ſome othere wordes, and put
apeace of breade in hys ſlyffe an there ſecreatly conſe-
cratyed his precious body, and then ſayed takeye eat ye
for thys ys my body and ſo ſayth ſome of theſe new pa-
pyſhe church where before tranſubſtanciation of brea-
de was neuer ſpoken of the mother of thys Idolatrye
was

was Rome and the father unknown. Abaster is thys
transubstancion doutles. Lanfrancus that ennymie of
truith and trew religion that wrot 'agaynst Berenga-
rius. Paschasius, Guymundus, Guydo Aretinus, Al-
gerus monachus Corbeiensis, Adelmannus Episco-
pus, Hugo, & his recentiores Lombertus, Comestor, &
papa innocentius with other begate this wyckid wo-
man transubstācion. Whereas Christ, nethere his Apo-
stelles, no nether long after unto the consell of uercellen
se in the time of leo theix about the yere of our lord 1052
and 300. yere after the death of bede. A wounders ma-
ter and an horrible practyse of the Deuill, that contrary
unto the scripture and unto the olde fathers, thys myste-
ry ys happenyd unto the sacrament. That these masters
of the later dayes fyght so fore to defend, an accidens
with out a subiect. And hath taken from the supper, the
thing that we se we touche, we taste, we eat we drynke
and we swallow throwghe the throte, to say bread and
wyne, As the Apostelles dyd and yeat say it is no bread
nor wyne. If it be alteryd some were best that best can
mayntayne alye to shew how and by what wordes it
is changyd. By these wordes hoc est, it is not done. For
noman can do more by the uertewe of those wordes
then Christ him selfe. Now Christ by these wordes de-
claryd that it was his body. And not made his body.
Then must ye shewe the other wordes that wrowght
this meruelous transubstancion. Or else we shuld
make Christ alyer who is the fontayne of all uery-
te and truyth. But souch as defend thys alteracion
of breade rather then they would say that by the

wordes of Christ, Hoc est corpus meum, were not made the uery body of Christ. They will expound thys uerb(est) per fit. And say thus, that by the poure of god and uertue of his wordes spoken by the minister, the substannce of the breade is alteryd into the substannce of Christe bodi. So is Christes bodi made present by this word est. But thys interpretacion the lettre without a trope will not admyt. Nether that est schuld be expoundyd by fit. Nether that the bread shuld be made the body of Christ, but that it is alredy the body of Christ before these wordes be spoken, Hoc est corpus meum. If it be not before he calle it the body, why dooth he lye then. And call it other wyce then it is. If it be the body as he sayth it is by what wordes of the scripture hath he made the breade te body and the wyne the bludd. By these wordes, hoc est corpus meum, there is nether breade nether wyne alteryd. But the text sayeth that the bread is the body, and the wyne the blud. Which this new doctrine will not admyt that bread shuld be booth bread and also the it glorious body of Christ. For then duo corpora essent simul in eodem loco. Which indeade reason will not graunt. Nomore then it is possible that a trow body may be, and yet ocupy no place. Souch as would defend a wyckyde and moost damnable purpose good reader Cleane contrary to the nature of thys uerbe(est) expound it per fit. Yet would they blynd the people and say thei use plainely with out trope Christe wordes, and with opē mōthe cry out upon fouche as booh treuently godly and lernydly botth wryt use and speak of the sacramentz and say they be herenikes people des perid

perryd from god and all uertewe. When they them selves use fouch a trope as the scripture frō the begynnyng to the latter end, neuer usith se there trope in these wordes, Hoc est corpus meum. Christ sayde take ye, eat of this, this ys my body The popes doctrine sayth, Vnder the forme of bread is Christes bodye. Thow seyst that Christ sayd not so but sayd that the bread was his body. As no dout it was, if Christis meanyng betaken as well as his wordes as it must be of euery Christianeman and where Christ sayd est. They understond. Fit and teach Christ to speake, as thowghe he could not for lack of wordes conuenient, expresse his mynd in this mater. But these wordes of the supper diligently consyderyd, and one Euangelist conferrid with the other with iudgment, it may esely be seen, that these wordes hoc est corpus meum, mak no more for the transubstanciacyon of the bread and the wyne. Then in noua fert animus. Mutatas dicere formas, corpora, prouith, Verbum caro factum est, & habitabit in nobis. For if the bread and the wyne, be not really and substancially the corporall and naturall body of Christ, this word est. Prouith nothing at all, and when they interpretat these wordes, Hoc est corpus meum. An say that under the form of bread is the body of Christ. I will not admyt that interpretation. For asmouch as it hath no good ground neither in the scripture nether in the auncient doctors as I shall declare here after. But because they accuse other men for the use of a trope. I would not that they offend in the same. I require them to byde stille in the letter. And to leaue these gloses under the forme of bread.

D

With the bread, in the bread or under the bread. Christ
usyd none of these termes nor yet the holy fathers. But
playnly sayd. This ys my body that ys broken for youe
and. Whereas Christ sayse (this is) they say (under this
forme) hereys a uery playne trope and figuratiue loquu-
cion. Men scyth that they admyt metonomian, and say
under the forme of breade is the trew bodye of Christ.
Thowgh it be affalse as godis trew that they say. Ado-
me thyng without senses, is no harbor nor duelling pla-
ce, for Christes precious body, nor for the spryt of god.
But the penitent & soroufull hart of the Christiane by
fayth logyth this goostlye and spirituall gestes. The sou-
le of man creatyd unto the similitude of god. By fayth
is made the temple of god. To liue in all uerew and
godly conuersacion ffolowing the stappes of Christ,
and to exalt the trewth of his afflyctid and persecutid
church till yecum. Let these that defend this alteration
of bread do that them selves whych they require of o-
ther, and interpretat the wordes of Christ without ony
trope. And then they may the better accuse other men
that use atrope. In case they suppose there troppe and
maner of speach under the form of breade, may better
be made godd by the maner and fraunse of the scriptu-
re, then this trope that we use to call a sacrament, by the
name of the thing that is signifier by the sacrament, The
supper of the lord, the lordes body, present at the con-
templacy on of fayth in spryt, spiritually, and not cor-
porally. For asmouch as I trust I haue sufficiently decla-
rid that the papestes dooth use atrope. I would they
shuld name there trope, and proue it to be trew by the
scripture,

scripture that may warrant there trope to be good they
may not confirme there saynges with an old wyues ta-
le and say that the holy fathers belyuid so. For the con-
trary wilbe prouid that thauncynt fathers belyuid as
Christ taught. For booth they and euery man must be
iudgid by the scripture. Now likwyce to the other part
of the sacrament. If the will refer this pronowne hoc
only unto the signe & ad rem simbolicam. Behold Luk
& Paule and thou shalt see playnely, that nether
Christ callyd the winne that the Apostelles drank his
blud, nether, the prist if he belue Luke and Paule shuld
not say, that under the forme of winne is Christes bludd
But under the forme of the cuppe or chalyce is the blud
of Christ. For Christis wordes be these. Hoc poculum
est nouum testamentum in meo sanguine. Why dooth
the prist speak of the form of winne when Christ spea-
ke of the cuppe and not of the winne. If there be no tro-
pe to be admyttyd in the wordes of the supper (I will
not admit this figure continens pro contento) let them
proue the goldin chalice, to be transubstanciatiid into
the bludd. And say there remaynith nor gold nor syl-
uer. The substannce of the gold is chaungyd into the
substannce of the blud of Christ. And then let them
drink the chalice as well as the winne. And dout no mo-
re of godes poure in the cuppe, then in the Breade. For
he that sayed by the bread this ys my body. Sayd lik wy-
ce at the same tyme that the cuppe was the new testa-
ment. And byd them drink of it them all, and if Hoc est
corpus meum. Can alter the substance of the bread
then can, Hic calix est nouum testamentum, alter the

substance of the chalice and then as the eat the bread,
they shuld drink also the chalice for these wordes of
the cuppe were spoken by Christ booth god and man.
The same word spoken by the same Apostellis in one
sprit, at one tyme, for one purpose, to one and to the sa-
me end, and he that can change the bred with, hoc est
corpus meum. Can change the chalice with. Hic est ca-
lix nouum testamentum I trow, or Christ perauenture
and his wordes, awaylid not as mouche in the golde as
in the bread. And that were wondre for the Psalmist
sayth dixit & facta sunt Psal. 148. he made all the wor-
old with a worde and of nothing and now shuld his
mighty poure be abrydgyd, no god Christiane reader
he can do now as he hath don before tyme. Mak the
thing that he purposith to mak. But to mak of bread his
naturall. Phisicall and corporall body he neuer ment it.
If he had donde. He would haue so made it that thou
shuldes haue sinne it. As thou seyst heauen and earth,
he would not be ashamyd and hyde his body now glo-
ryfied more then he was ashamyd to be trayce hym sel-
fe and open his awne person unto the wyckid compa-
ny sent from the highe pristes and phariseis Ioan 18. it is
not therefore as they say. For the scripture dooth not te-
stify that our saniour Christ Iesus euer tok ony other na-
ture then the nature of man, in the bely of the blessyd
uirgine Marie. And untill souche time as thou seyst the
chalice eatyn as well as the bread belyued not that the
bread is alteryd more then the chalice. For as of the sub-
stance of an old chalice somtyme thorough masse hath
byn often sayd with all is made new grotes, So of a new
singyng

singyng looffe that hath bynne consecratyd with hoc
est corpus meum somtyme hath creping wormes byn
ingendrid. Yea and some tyme cast into the ffyre and
burnyd as Benno Cardinalis writtith of Gregorie the
seuenth, other wyse callyd Hilbrandus. Good prouffe
hath byn taken that bread remaynith after the consecra
cion. For by the sacrament poysonid ther was an Empe
roure and Abyshope of Rome poysonid in what subiect
shuld this poyson remayne, in some subiect doubtles, for
Aristoles scole will admittyd no accidens, to be without
his subiect, nether admyt ony accidens to peryshe wi
thout his substance, and when these men that say the
mild and rot of the bread is nothyng euery man that
hath his senses knyoth it is amanyfestlye. For so long it
may be kept that it will rune rowne about thaulter, yea
if man had no senses at all and knew the scripture, it we
re sufficient to proue that bread remaynid stille after the
cōsecration 1. Cor. 11. and there is no papist among them
all but will graunt this, moost folyshe and found con
tradiction some thynk to be nothing. Forse them to aus
were what it is that corruptith. What it is that is mul
dyd, then will they say, it is nothing though ye se the
uermynne ingendryd of the bred crepe byfore youre fa
ce. If this proposicion of Aristotell shuld be disputyd an
generacio unius sit corruptio alterius. And they would
saye that the generacyon of wormes in the sacrament
were ingendrid of the corrupcion of nothing, he would
not be able in Aristotyles scole to auswere unto one ar
gument. Farthere it is souche ablasphemy agaynst god
that euery Christiane man awght to abhor it to say that

ony creature, can haue his being of nothing, this is properly the Epitheton of god to be of nothing, but of hym selfe, and if they say god hath made these corrupcions in the sacrament of nothing it repugnith the saythe that we haue in the scripture Genesis 2. Igitur perfecti sunt coeli & terra, & omnis ornatus eorum. So that after those ui dayes wherin god mad the mater of all thynges, sithe that tyme neuer thing in this worold was made of nothing, there fore we must for the reuerence and honor of our saythe sek afathere for these putrifactions in the sacrament. It shalbe the bread. Say what they will boote by the iudgment of the scripture and also by reason, as for there termes that they crye, fye, upō souche maner of speache and fye upon them, herytykes that belyue it is but breade and no sacrament as long as it is kept in the pyx, it forsieth not god for yeue them they know not what they say. The deuyl hath closyd there yeys, they haue nether iudgmēt of senses, ner reason. But this false doctrine Lanfrancus brought deuylshly into the church after that he had optaynid of leo the ix. That the good and godly man Berengarius shuld be condemnid for an herytyke an excellent clerk of great lernyng and notable uerteus, as platina makith mencyon in uita Ioan. 15. Who taught and wrot that the corporall presence of Christis body could not be in the sacrament. These men hath conseynd in them selves acertayne perswasyon of new and late iuuentyd doctrine and holdyth the same as a principle of infallible uerite. And rather then they would depart one iot from this adulterous doctrine, They will graunt an heresy not only for
lishe

lishe but also detestable. A worme or muld in the bread,
to be ingendryd of nothing which is so far wyde from
the fayth of a Christiane man that it nedythe no proba-
cyon. God sayth Atanasius the father a nullo est factus,
nec creatus, nec genitus. God when he would destroy
the worold with water, by myracle, gatheryd to gather
too of euery kind that lyuyd into thark of noe that they
might in there kind replynis the worold agayne as we
at this day se, and mad not euery thing agayne of no-
thing, no he made after thei ui dayes at the beginnyng
neuer othing of nothing. But that the substannce of one
thing was made by and of the substāce of othere creatur-
res. Euery thing in his kynd. Man, by god and man, best
by god and best, Christ hymself god and man, by god
and the blessid uergyne mary. The muld and bestes that
ar ingendryd in the bread if there be no mater wherof
they shuld be ingendryd, they were no creatures. But
what lerning is this to be preachid and defendid among
the people good Christiane reader, to proue some thing,
nothing. God of his infinite goddenys restore agayne
his holy worde unto the people. And the right use of his
sacramentes, and yeue grace unto the people to undre-
stond the maner of speache usyd in the scripture, and to
admyt that trope and figure in this holy supper of the
lord that best apperteynithe unto the nature of a sacra-
ment. Moost commuely usyd and familier in all other
sacramentes and to the use of oure sacramentes. By the
scripture, conferring one place with other and not to
send to the hygh pryst of Egypt or unto the booke of
byshoppes decrees to know what our sacramente mea-

ne. Let us search the scripture and make it the gyde of
our study as dauid dyd Psal. 119. *Lucerna pedibus meis*
uerbum tuum, & lumen semitis meis. This we know
that as the supper of the lord is a sacrament unto us, so
was Pesah unto the Children of Israel and for our Ba-
ptisme they had circumficyon. As well was the promes
of eternall lief made unto them as unto us, as well they
belyuid to be sauyd by Christ as we. They were of Chri-
stes church as well as we, as well was Christ delyuid un-
to them in the use of there sacramentes, as unto us. But
not so openly because he was not then born, nor had not
suffryd the death that there sacramentes representyd, as
ours do declaring unto us what Christ hath donne for
us that now sittith at the right hand of god the father so
that the sacramentes of thold testament, and the new in
effect be one and yeue a right censure and iudgment of
thone and then as we instructid a right in boothe. For as
all the promyses of god from this unto Adame. *Semen*
mulieris conteret caput serpentis Gene. 3. unto the last
and finall promesse unto the Apostelles. *Sedebitis uos*
super sedes iudicantes 12. tribus Israel were made unto
the church in Christ, and for Christ, to saue souch as be-
lyuid from the course and malediction of Adames sinne
and to stablysh the weak infirmities of those that recea-
uyd by fayth the promise. god annexyd unto the prome-
se, these externall signes. Which we call sacramentes,
that they myght sett before oure yeis the benefitz of go-
des mercy dew unto oure faith in Christ and were as sea-
les and confirmacions of godes promises where he war-
ranyd and assuryd his church openly that he would
be

be her god, and she to be his spouse for euer, made here
adorned of life eternall and gaue her these externall si-
gnes wherein she myght allwayes exercyse here fayth
and in spryte haue the godly conuersacion of Christ
when she would. As we may haue dayly in the use of
the sacramentes though not bodely, yet in spryt, and as
uerely as we eat and drinke Christ in the holy supper, so
dyd the fathers eat Christ in there sacramentes no lease
Christis body then to be born. Then we, now that he is
borne, then to come in the fleshe into the worold, and
now in the fleshe departide out of the worold. As saint
Paule sayth 1. Cor. 10 omnes eandem escam spiritualem
comedebant, & omnes undem potum spiritualem bibe-
bant. Bibebant autem de spiritali, quæ illos cōmittaba-
tur petra. Petra uero fuit Christus. He teachyth manifest-
ly that the fathers eat in there sacramentes Christ to cum
as well as we that be after his byrth in this earthe and ua-
le of miserie. This was Christ the stone that coniunyd
the church of the prophetes tyme, with, the church of
the Apostelles times, and mad booth these churches one
too in externall signes and sacramentes, one in effect to
be sauyd in Christ and one cōserving the substance and
effect of sacramentes. I would aleyge for my purpose
saynd August, who undrestondyth and expoundid one
way, and by one figure and trope, these too textes. Petra
erat Christus, & hoc est corpus meum. Sauing that our
fayth is not groundyd upon saynt Augustine nor ony
other man, but upon the word of god thonly scripture,
and also because I mynd here after to declare the iudge-
ment of Augustine and other of the holy ffathers con-

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cernyng this mater. Be cause they make with tholde
truyth agaynst this new papistrye. But ffyrst by the wor
de of god we must know what the nature and use of a sa
crament is, thoffyce of a sacrament is this, to shew unto
us uttwardly, that the merites of Christ is made oures
for the promes sake, which god hath made unto those
that belyue, and these sacramentes by fayth doothe ap=
plicat and aplye uttwardly unto hym that in fayth recea=
uyth them, the same grace, the mercy, the same benefites
that is representid by the sacramentes but not so by the
ministracion of the sacramentes as thowghe they that
receaue them, were not before assuryd of the same gra=
ces and benefites representid by the sacramentes that we
re amanyfest errour for incase the sacramentes could
yeue us ueri Christ the promesse of god were inuayne,
the which allwayes appertayne unto the people of god
before they receaue ony sacrament. But they be the testi
monyes of promese, and declare unto us, for an infal=
lible uerite and unto the church of Christ, that we be
the people that god hath chosen unto his mercy and
that by fayth we possessyd before Christ and in fayth,
frendshyppe, and amyte with god we receaue these sa=
cramētes which or nothyng else but abaygge and open
signe of godes ffauour unto us, and that we by this liue=
ry declare our selves to lyue and dy in his fayth agaynst
the deuyll the worold and sinne. But he that supposith
tho make Christe his and all Christes merites, by the re=
reauing of the uttward signe and sacrament, and bryn=
gith not Christ in his hart to the sacrament he may make
hym selfe assuryd rather of the deuyll and eternall de=
ath

ath as Iudas and Cayn dyd Matt. 26. Gen. 4. For the sacrament makyth not the unyon peace and concord between god and us but it ratifyth. Stablishtyth and confirmyth, the loue and peax that is between god and us before for, his promese sake. what is, the moost principall, signification, and to what end euery sacrament was ordeynid, it may be lernid best, by the promesse, annexyd, unto the sacramentes. Qui crediderit, inquit Christus, & baptisatus fuerit, saluus erit. Mar. ult. therefore baptisme is callid a sacrament, because it is, annexid unto the promesse of eternall loy, to testifie that the promes of grace, uerely appertaynith unto hyme, that is Christenyd yet to declare the uertue of this more playnely. Let us consider the wordes of baptisme, the which conteynith in them selves, thole, and somne of the testament, the benediction wherwith we ar consecratyd, dedicatid and offeryd unto god, and godes name inuocatid upon us, after this sort. I sayth the minister by the comanndement of god, and in the place of Christ. Do Christine the. To say do testifie, by this externall signe, thy sinnes to be wayshid away, and that, thou art reconcilyd, unto the lyuing god, of our mediatoure Iesus Christ, & this is the signe wherwith all, god markith all that be lyuing in this worold, and his ffrendes, by these meanes he sealith in the, thassurance, of remission of sinne, whych thou haste fyrst in sprit, receauyd, by fayth, and for the promesse made unto thy father and his posterite: for the promesse of god the remission of synne, appertaynith not only unto the father, but all so, unto the seade and succession of the father. As it was sayd unto Abraam Gen. 17. Ere

firmacion of godes benefites towards hym, and then
to manifest, open and declare unto the hole church (re-
presentyd by the minister and souche as be present at
thact) Christ that allredy secretly dwellith in his soule,
that they may bare record of this loue, amyte, peax, an
concord, that is betwen god and hym by Christ. And for
asmouche as all displeasure, ire, uengeance an hatred bet
wen god, an hym, is agreyd upon, by thintercession of
Christ whom sayth before baptisme, browght before
the iudgment set of god to plede this charter of remis-
sion it is thoffyce of the church which hath an open an
manifest declaracion therof to yeue god thanks for
the preseruacion of his churche and for the acceptacion
of this crystenid person into the comune wealth of his
sauid people. Remembring that only those be appertay-
ning unto god that be thus callid openly into the uisible
church and congregacion (except death preuent the
act) and souch as cōtemne this sacrament be not of god
as Paule sayth. Quos prædefinierat, eosdem & uocauit
Rom. 8. When they may be receauid as they were insti-
tudyd, and ministrid by souch as the law of god apoynt-
tid in the ministry of te church no Christiane shuld
omit for ony occacion the doying of them. But whereas
souche take upon them as be not lawfulli callid unto the
ministracion of sacramentes, as where the sayge fame, or
mydwiffe for danger of the chylde soule will Christine
it. It is aprophacion of the sacrament and not to be suf-
frid the child shall reyoice eternally in heauen with
Abraam Isaac an Iacob for Christes sake whois merites
apertaynith unto thinfant for his fathers sayth. This un-
godly

godly opinion that attributh the saluacion of man unto
the receauing of an externall sacrament. Dooth derogat
the mercy of god, as though his holy sprit could not be
caryd by sayth into the penitent and sorowfull consciens
except it ryd allwayes in a cherot and externall sacra-
ment. This errour hath ignorance brought into church
because the ministers this many yers knew not to what
end a sacrament was institutyd. They contend upon cer-
tayne wordes of the scripture Ioan. 3. Mar. ult. How be
it understond aryght an the circumstannce of the text
markyd it prouit nothing. Nicodemus was aman of suf-
ficient health and ayge and no cause why he shuld not
receaue that holy ceremony of baptisme. Marks wordes
appertayne likwyce cheiffely unto souch as were apt to
hyre the gospell and souch to be Christenyd. Notwith-
stonding they may like wyce confirme there by, the ba-
ptisme of infannce by this reason, Ero deus tuus & semi-
nis tui post te. Deducing this argument of those wordes,
to whom so euer the promes of god apertayne to the sa-
me the signes annexid unto the promes apertayne. To
thinfauntes the promesse appertaynith. Ero deus semi-
nis tui. Likwyce the signes of the promes. Wher as they
say that baptisme appertaynith unto the saluacion of all
men that be of godes electes. I grant but not unto euery
of godes electes I except those that dy before they be
Christenid, thinfauntes of the Christians of whois salua-
cion we may not dout, of thinfidels infanntes I will te-
merously nor damne nor saue, saynct agustayne is of the
contrary part agaynst me, how be that holy doctor ye-
with me leaue to leaue his wrytingz and bylyue the scri-
pture.

pture. If it were my porpose to reason that mater I would
get great ayede out of other his workes to serue myne
opinion. And as for the excuse of the mydwiues Christe-
ning. By the example of Zippora moses wief Exo. 4. that
circuncid in the time of nede it may not proue the myd
wiffes fact to be godd. For of one priuat and singuler
fact, nomam may make a generall law. Epiphanius that
great clerk libro 3. contra hereses, To. 2. cap. 79. prouith
mine opinion with strong argumentes, Si mulieribus
præceptū esset sacrificare deo, aut regulariter quicquam
agere in ecclesia, oportebat magis ipsum mariam sacri-
ficiū perficere in nouo testamento &c. at non placuit,
read the chapiter, Moses was in danger of death because
he neglectyd the commanndemet of god whyche was
to circumsice the viij day. Ge. 17. As he supposid after the
iudgment of the flesh it shuld haue hindrid the chylde
health because they had along Iourney to trauell. Souch
good intencions contrary unto the word of god we se
cruelly reuengyd diuerse times. The sacramentes must
be usyd as they be commaundyd, and to the same end
that they be commanndyd. The ministeri of Christes
church cheyffly dependyth in the preaching of the go-
spell, and the ministracion of the sacramentes, and as the
preaching of the word is not thoffyce of a woman, no
more is the ministracion of the sacramentes. To what
end and to whom the sacramentes must be yeuen. Sa-
ynct Paule teachith Rom. 4. Where he callith the circunci-
sion *Sphragida eius iusticiæ* i. acceptationis in gratiam
dei, quæ perfidem apprehenditur. It is the Marke and sea-
le of acceptacion into godes grace. Reseauyd before by
faythe

saythe and this externall sacrament was as the conclus-
sion and sealing upp of all that god had promised unto
Abraam before. To say inte benedicentur omnes gen-
tes terræ, With many other promises as is expressid in
the book of Genesis from the 12. chapter unto the 17.
whereas circumcision was yeuen. For this word, Sphra-
gizo signifieth. Sigillo notare, insignire & concludere
By the which word an text of Paule it is manifest, that
by the sacramentes, godes promises be not fyrst yeuen
unto man. But that by the sacramentes the promes recea-
uid, is confirmid. For Paule discernit applicationem gra-
tiæ, ab ipsa circumcisione, as in the same 4. chapter he shew-
eth with more playnely. Wher he declaryth the condicion
of Abraam, what he was before he receauid this sacra-
ment, prouith hym fyrst to be the frend of god credidit
Abraam deo & imputatum est ei, ad iusticiam. As a man
fyrst assuryd of god he receauid this sacrament, and
sawght not fyrst to find hym in an externall signe. So
dooth all men at this day if they markyd what is requi-
ryd of them before they receaue ony sacrament. There
is not so mouch as the specheles infant but by his paren-
tes is bonnd to yeue accompt of his fayth, before he be
Christenid, and as Ioan saith 1. cap. dedit eis ut liceret filios
dei fieri, uidelicet his qui credidissent, in nomine ipsius.
So that none is admittid unto the sacramentes but souch
as be godes ffrendes fyrst by fayth. Abraam credidit.
Abraam belyuid. Th infant belyuith, Cornelius belyuid
Acto. 10. and as one came unto the sacrament our father
Abraam as the frend of god. So cummyth all the wo-
rld that folow his fayth and confirmith godes promes

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with an externall signe as I shall declare more playnly
from the fyrst sacrament unto the last, Adame offryd sa-
crifice unto god so dyd Abell, Genes. 4. they had certayn
manifest and open sacramentes gyuen unto them by
god, that there oblations were acceptable, because the
sprank out of the fountayne and lief of all godd workes
from fayth and the fere of god, Abelles lamme was by
miracle bornyd with celestiall fier, and Caynes sacrifice
nothing acceptyd to broothers hauing one father and
one mother what shuld be the cause that one receauyd
an open an externall testimony of godes loue and not
thoother Paule declarith the cause Ro. 14. Ebre. 11. sine fi-
de impossibile est placere deo, accedentem ad deū oportet
credere. Abell because, before the sacrifice, he was
acceptyd by fayth into godes fauor the religion of his
hart was declaryd openly unto all the worold. Cayne
that though god would be pleasid with an externall ce-
remony, with out an internall reconsiliacion, was open-
ly declaryd to be an hypocrite with out faith or ony god-
ly mocion. Therayne boue yeuen unto Noe was a sa-
crament of godes and corfirmyd thes wordes. Non adij-
ciam ut amplius maledicam humo propter hominem.
Et hoc signum scederis quod ego do inter me & te, & in-
ter omnem animam uiuentem quæ est uobiscum, in ge-
nerationes perpetuas. Arcum meum posui in Nube &c.
Gen. 9. had not Noe fyrst belyuid the promes of god
and byn acceptyd into the fauor of god this arke in the
cluddes had as mouch edified hym, as all the miracles
that wrought by Moses in Aegypt before Pharao Exo-
di 7. 8. 9. 10. 11, Pesah Exodi 12, nothing auaylid, no nor
was

was not used without the dew circunstances there pre-
scribit, that souch as eat of it were first instructid what it
ment, an but in remembrance of godes benefitz an mer-
cyes unto them an then as people of godlynis an godly
religion, they eat it with thanks. What is thermore to
be sayde. As the promese of god is receauid by fayth, so
must the sacramentes be also. And where as fayth is not
no sacrament auaylithe, Rede 8. chapiter of thactes of
the Apostoles. And confer Symon magus. With the
quene of candes seruant, and Mark what differens is
betwen hym that lokyth to find Christe in an externall
sacrament and hym that comith with penitence and as-
surance that god is his throwgh Christ. Thone Symon
woold haue had the poure to haue yeuen the holy-
goost to whom he lyst, not for his belyffes sake, but for
mony. Peter sayd, Non est tibi pars, neq; fors in parte
hac, the quenes seruant conuerted from the boten of his
hart, belyuing the preaching of Philippe, would be a
Christiane also utwardely. Sayd unto the seruāt of god.
Ecce aqua quid uetat quo minus baptizer. Dixit Philip-
pus, Si credis ex toto corde, licet. If i how belyue with all
thy hart, it is Lawfull. The godly man sayd. Credo filiū
dei esse Iesum Christum. Ibelyue the sonne of god to be
Iesus Christ. Thus fyrst assuryd of Christ, toke openly.
Christes leuery. The same diuersite may be sene Mat. 26
Mar. 14. & Luce 22. by Iudas and the rest of the Apostel-
les concerning the receauing of Christes supper. So that
I proue here by that all sacramentes appertaynith unto
none but, unto souch as fyrst receaue the promes of god
to say remission of his sinne in Christes blud, of the

which promes these sacramentes be testimonys Wyt-
nylles. As the seale annexed unto the wryting is a stablyshment an makyng godd of all thinges cōteynid and
specified within the wryting this is usid in all bargayns,
exchanges, purcheses an contractes. When the mater
intreydyd betwene too partes is fully concludyd upon,
it is confirmyd with obligacions sealyd entrechangeble
that for ever those sealys may be awytnis of souch coue-
nantes as hath ben agreyd upon betwen the booth par-
thes, and these wrtingz and seales makith not the bargai-
ne. But cōfirmith the bargyn that is made. Nomā usith
to yeue his obligacion of debett, before there is some cō-
tract agreyd upon betwyne him and his creditour. No-
mam usith to Mark his neyghbores Ox or horse in his
Marke before he be at a full pryce for the Ox. Or else
were it felony and thyffte to robb his neyghbowre, eue-
ryman usith to Mark his awne goddes and not another
mannes. So god in the comnue wealth of his church
dooth not Marke ony man in his Mark untill souch ti-
me as the person that he Markith be his. There must
ffyrst be had a comunicacion betwen god, an the man
to know how he can mak ony contract of frendship-
pe with his ennymie, the lyuing god he confessith his de-
fault and desirith mercy, usith no purgacion, nor transla-
tion of his sinne. But onlie besechithe mercy, and layth
Christ to gayge and saith for asmouch as thou hast ye-
uen thy only sone for the sinne of the worold mercyfull
lord, hast thou not likewise yeuen all thing unto sin-
ners that repent with hym. Then likewise lord for yeue
me, and be my god, booth in fayth and also in thy sacra-
mentes,

mentes, and as trewlie shall I serue the during my lief as
thes wordes passe my monthes, I renounce the deuill, the
worold an sinne upon this fayth and promesse mad to
god we be markyd in godes mark. An none other wice.
For the church euer teachyth amendement of life befo-
re he promese grace. So god prechyd to Adam Gen. 3.
Esa. 1. Matth. 3. Mar. 1. Recipistite & credite Euangelio.
Men may not com like swyne unto the sacramentes.
With cry god mercy godd gostely father and youe. But
he must repent from the botom of his hart, and leaue the
thinges that erst hath byn committyd agaynst god. The
Idolatre his Idolatry. The swerer, his othes thadulterer
his adultery, the dronkerd his drunkenys, men that tra-
dith in the worold, all false and in iust cōtractes. The fla-
underer his deuillish tong. Or else neuer com to sermō
nor receaue sacrament. But Alas with souch faith as the
receaue the sacramentes in the same faith the lyuith, not
as people creatyd unto the similitude of god, to obey ius-
tes and honeste, but to serue all uncleanlynis and abho-
minacion, As it is dayly to be seen as well among then
that yet lyue in supersticion. As among them that pro-
fessith to know Christis gospel. There liuing as mouch
lik unto a Christiane manes, as antechrist unto Christ an
god unto the deuill, if they that know, at lest way they
say the know the gospel will nobetter folow the go-
spell, let them cast the testament into the fier, for they
know to there damnacion that will not folow there
knolege. To be a christiane it is not so light as men make
it, of all the craftes in the worold it is the hardyst, not to
prate and prate of it. But to practyse it in lief. For it is a

sciens practyue and not speculatyue. Consistit in Actione & non in lingua. God yeue grace these holy sacramentes may be moore often, and more reuerently used, the neglecting of them is to be condemnyd, mouch more, the contempt of them. But euery man must be aright instructyd why and to what end he usith them as well as to receaue them, he that ys ygnorant of the causes can neuer iudge aright of the effect, he that knowith not the cause why god made man. Shall lyue allwayes like a best, and applye his lief to an other end, then god made it for, to serue hym in iustice and uerteus lief, he applyeth it more like adogg and Brute beste contrary unto the order of god and makyth the ymayge of god, the ymayge of Cacodemon obeyng euer lust that repugnith unto the will of god. So far hath the deuill and sinne preuailid that in maner there is nether thone sect of people callyd papistes nether thother callyd gospellers, that caryd for the lyefe of the gospel. Souch custome of yle, hath made so weake, oure corrupt nature, that it fleyth all honesty, and honest lawes that shuld kepe it in order, and of a spirituall libertye yeuen unto us, by Christ in the gospel, we take a carnall lyence and wantones of lief, so that we make uery litle or no resistaince at all. *Assensus est infirmus, & cor habet contrarios impetus pugnantes cum lumine diuinitus insito mentibus.* Trew or the wordes of Medea. *Video meliora, proboq, deteriora sequor* ac fertur equis auriga, nec audit currus habenas of euery thing the principall cause must be knowyne, to say the cause finall the which is fyrst to be considered. As in a commue wealth, the finall cause of all lawes and

and the commue wealth likewise is to lyue well. The
finall cause of phesik to cure the sike well. The finall cau
se of Rethoricke to perswade well. And the principall
aud cheiffe cause of all the sacramentes that be now in
the church of Christ or euer where in the church of
Christ, is, that they be and euer hath ben, the signes of go
des will, an pleasure towards us testimonijs and seales
annexyd unto the promise of grace. They be not the
thing that they represent but signes and remembrances
therof way the scripture diligently Christiane reader
and sarch for the truth there. God hath bound his
church and all men that be of the church to be obe
dient unto the word of god. It is bound unto no title or
name of men, nor unto any ordinary succession of bis
hoppes or prystes, longer then they teache the doctri
ne contaynid in the scripture, nomam shuld yeue hy
ring unto them but folow the rule of Paule. Si quis ali
ud Euangeliū docet anathema sit he that teachyte any
other gospel them Christes, it must be a cursid. God
hath preferuyd in all captiuites and persecution of the
church miraculously one booke the holy bible deliue
rid the same unto the church and bound the church un
to this booke. As Christe sayth Ioan. 14. paracletus au
tem ille qui est spiritus sanctus, quem spiritū mittet pater
noie meo ille uos docebit omnia, & suggeret uobis om
nia, quaecunq; dixi uobis. He sayth that his holy sprite
shall teache none other doctrine thē he himselfe taught
and the same that he taught. Therefore with drawe
thy hart, frō this openyon that they would deceaue thy
soule with all, under the pretence of holi church, thei on

ly be, the church, that embrace this holi booke the bible
hyrith it, learnyth it, and folowith the iudgment of it.
He is a Christiane man that leuith the word of man and
kepith the word of god, Si quis diligit me, sermonē meū
seruabit, & qui habet praecepta mea, & seruat ea, ille est
qui me diligit Ioan. 14. Paule commaundedyd, Timo-
the to be studious in the scripture, and not to study in
Talmud, nor darash or othere decrees of the Pharises.
1. Timot. 4. Intende lectioni also Collos. 3. uerbum Chri-
sti abundet inter uos. To that purpose the holy goost
would the scripture, to be wroten, to detect all fals hode,
that godes name might be aright callyd upon in Christ
only, and not with inuocation of ded saynces and his
holy supper, to be usid as a communion unto all men un-
der booth kindes, and not to be made amasse of, that blas-
phemit god, for souch as honor the bread there for god
dooth nolesse ydolatrie, then they that made, the sonne,
there god, or sterres. Dauid saith Psal. 101. scribentur hec
in generatione altera, & populus qui creabitur, laudabit
dominum, to what purpose hath Christe yeuen us, his
sacramentes, and wroten openly, manifestly an suffici-
ently, the trew use how they shulde be usid in the scri-
pture. When nomam or few men will obserue the com-
maundement of the scripture. But rather the dreames
and detestable decrees of hereticall an pharisaicall Bish-
hopes. And meynstayne there lawes in the church, be
the neuer so deuillish. It wer as god burn the Bible, as
to serue, to no purpose, for the holy water boket, sittith
in the church at te right hand of the Bible and not so
bardy ons to melle there till the water coniuryd call
hym

him, and the moost the holi bible serue lik a hand mai de
awyckid purpose, to coloure a stinking ceremonie that
aspringes my dominie. May proue holy water to be a
good and godly ceremony. And hoc est corpus meum,
after thinuocation of dead saynctes is callid, to make
good the wickid masse. Wherin is not as mouch as one
thing good sauing the scripture, which they abuse to an
other purpose then it was wroten for. Doubtes the prin-
ces of the earth unto whom god committith the ciuille
gouernaunce of the people, shall susteyne thire of god,
for there negligent indeuoure in this behalfe, because
they suffer souche preachers, and byshopes, to rule ouer
the consciens of there subiectes, wher only the law of
god shuld haue place. These things shuld moue all
Christiane princes, to a reformation of these wronges
that god susteynith by taking away his word from the
people. The miserable blindenis that the people bein
with danger of Eternall damnacion, because of Idola-
trie, shuld cause princes to rew upon there wofull state
an condicion. Yea there a wne estate and princely digni-
te yeuen unto them by god shuld moue them, to remo-
ue this yle out of there Kealmes, or els other men will
usurpe falsely there auctoryte, and peruert thorder of
god in the commune wealth. Therefore in the moost no-
ble an famous commune wealth that euer was, the com-
mune wealth of the Israelites. Was this order apoyne-
tid. Num. 9. fyrst god, then his word, the celestiall signes
the pillar of, fier, and the cloud, which were as gydes in
there Iourney to shew them wen and where the shuld
campe, and likewise whē and whyche way they shulde

marche foreward in the Iourney in the forth place of
this commune wealth was Moses apoyntid as supre-
me head and prince next unto god in the sight place
was appoyntyd the pristes then the princes inferiour,
and capitaynes. Then the people, then allthynges ne-
cessarys to mayntayne this commune wealth whe-
ther it were in tyme of peace or tyme of warre. Now he
that consyderith the face of this cōmune wealth. May
se many notable thinges, and specially for my purpose
on which shall proue that princes susteyne wrong by
souch bishopes as be within there realmes. Thowgh
that Aron and his sones with the rest of the pristes had
the ministry of te church committid unto them, yet we
re they neuer so bold to make ony law for the people
conserning consciens or to bring ony ceremony into
the church without the iudgment and knolege of go-
des word, and Moses the prince. As it may be well se-
ne by souch as could not celebrat Pesah in the tyme apo-
yntid, because of certayne impedimentes reherfid. Nu.
9. this cause of religion, was not brought unto the bys-
hope and pristes to be definid. But unto Moses, who
counselyd the lord and there upon wysid his subiectes
what was to be don in souch a case. Rede the place. This
declarith that no generall councell, no prouinciall as-
semble, no byshopes of ony Realme or prouince, may
charge the subiectes therof with ony law or ceremony
otherwice then the prince of the Land, by the word of
god can yeue accompt to be godd and godly. For the
people ar committid unto the, prince, to susteyne the
right of them all, and not only to defend there bodis,
but

but also there soules. As it may be seen by the cōplaynt
of Moses unto god Nu. 11. Cur afflixisti seruum tuum,
& quare non inueni gratiam in oculis tuis, ut poneress
onus uniuersi populi huius super me &c. he was so care
full, that no law was among then. But that he was able
to assure euery of his subiectes, that god was thauctor
therof. Now if we consider the commune wealth of
Christes church, in oure dayes, is there ony prince that
can warrant all the lawes of the church to be good and
that god is the auctor therof. No god knowith they can
not do it. And right well iam assuryd, souch as make the
princes belyue they ar good cannot Bringforth and
mak good thauctor, except the say the deuyll (auctor of
all yle) is thauctor. Now to remoue this petyfull and mi
serable ruyne of the church let all princes for the loue
of god, and for the restoring of there awne princely ho
nor. Take Moses and the Prophetes, the Euangelistes,
and the Aposteles to iudge whether the yoke of there
subiectes be tollera, ble or not, if it be not, of gracious pe
tye to remoue it, and lik a prince, warrant them from all
other mennys subiection and lawes, and let not a bysho
pe be check mate and hayle fellow well met, if the prince
rule the body the byshope to sit in the quere an rule the
soule, as in deade there is more bisshopes Decrees, lawes
and Statutes in the church, for the soule, then ciuile la
wes in ony Realme for the body. Where as euery com
mune whealth ought to haue but too gouerners. God
and the prince thone to make a law for the soule, tho
ther for the body all the kynges officers to be ministers
of the lawe made to the conseruacion of the commune

wealth, and the byshopes to be ministers in the church,
of the law that is prescribed by god, as all iustice, Meres,
Shereues, constables and bayliffes. Be ministers of the
law made unto them, to gouern the commune wealth.
So must the byshopes. Priests and all other preachers,
be ministers of Christ and gouerne the people in there
uocation according unto the law prescribed by god. As
Paule willed the people to iudge of hym and of his com-
panyous 1. Corint. 4. Sic nos estimet homo ut ministros
Christi, & dispensatores mysteriorum dei, quod super-
est autem, illud requiritur in dispensatoribus, ut fidus ali-
quis reperiatur, There is no more requirid of the bysho-
pe but that he be diligent, and faythfull in the execution
of godes worde. It is not requirid that he shuld make
ony lawe for the people. But to preache godes law with
all diligens and study. As they do must negligently. The
yere last past upon certayne occacions at my beyng in
Ingland for lack of expedicion of myne affayrs I was
compellyd to remayne in A towne longer then I would
hauing communicacion with certayne of the citicis of
many maters sough of my part, only to haue occacion
to heape there poure consciens, from the snare of igno-
rancy. When I perceauyd, I had optaynid there willing
audiens. I demanudyd of them when there byshope (for
of the towne the byshope hath his name) prechyd a-
mong them. And the contentes of his sermones. They
told me that he neuer preachyd sermon in the towne.
I askyd what deputies he had in the towne apayntid to
preach, they sayde none. And I belyue it the better, for
as long as I was in that towne, there was neuer sermon,
I amen

lamentyd the people, for. I found a great many apt, and
redy, by inspiracion of godes sprit, to hyre the truith, if
they had a preacher. For at one talke and communica-
cion, as mouche as they could comprehend they bely-
uid, the rest they stode in dout of. Then I willid them di-
ligently to lern the gossell, to auaynce it in word, and
to set it forte with the xāple of all honest liefē. And told
thē, that there were, too generall rules to lern and know
god by, the first, by his worde wherby oure fathers, befo-
re thousandes of yers knew hym, The second was to
know god, by his dere sonne, openid and declarid in
Hierusalem, unto the worold, and that god can, nor will
beknownen, none other wais, then by his word, and by
his sonne Christ Iesus. Ioan. 10. Here in this towne the
bys hope of the dioces, from the tyme that he was appo-
yntid by the Kynges maiestatie, unto that moost payn-
full office, he preachid nether god, nether the deuill. But
let his floke wander, as shepe without a sheperd. They
say yet all, that there diāceses be well instructid and go-
uernyd, and they do according unto there offices. For
south as mouche there diligens is correspondent, and
there factes, agreyng with there name for they ar callyd
diācesani. Of diāceo that signifieth to gouern and to de-
fend. As Absolom factes agreyde with his name. His
name signifieth the peace and tranquillite of his father.
But his factes was the affliction of his father, and bauys-
hyd him out of his realme. 2. Samuelis 17. so dooth the
bys hopes gouern the churches committyd unto there
charges, and defend tem from false doctrine. They be in-
structyd in the pater noster. The crede, and the cōmaun

dementz and hath the sacramētes, ministrid unto them
(would to god aryght) what all this. It is noti nowgh,
the may haue all these thinges, and yet nothing the bet-
ter. Hierome writith of an heremite in uitas patrum.
That sayd, Nullum opus difficilius quam dicere preces
deo, no work more difficile then to pray unto god, how
be it many men thynk nothing to be more facile and ea-
sy. When Christ sayth Ioan. 4. Veri adoratores adora-
bunt patrem in spiritu & ueritate. The trew worship-
pers shall wurf hyppie god in sprit and uerite. The diffi-
cultie (is sone perceauid, let inuocacion be in sprit, to say
in the godly mocyon of thart, not with the tong alon,
nor with hypocrisie. It must be in truith to say, in a trew
knolege of god. Directid unto god onli by Christ. And
by no dead saynct. So that in prayer these too ar necessa-
ry, a trew knolege of god, and the spirituall mocyon of
tharth. Or else prayer is but inanis battologia & inutile
murmur. The crede must wekly and dayly, and also the
commaundementes be openyd unto the people, there by
the may, know god aryght, fere his iustice agaynst sin-
ne, and tak solace and confort in his mercyfull promises
for Christ. Only the commaundementes of god contay-
ne souche acopiouse, and profunde doctrine, that it can
neuer be known sufficientli. Nor neuer with sufficient
diligence declaryd unto the people. It is the Abrydg-
ment and Epitome of thole bible, compendiously con-
teyning thole law and the gospels. Not one proposition
in the scripture, but hath his commune place in the 10.
commaundementes. And he that undrestondyth them
well is a godd Christiane man if he folow them, he that
undre-

undrestondit not them can be no Christiane men. There is euery mannes office and dewy describid, what is to be donne whether it be to wardes god or man. And whether he be, minister in te church, or in the ciuile wealth, of what condicion so euer he be, there may he lerne how to folow his uocation. It is not sufficient for a Christiane man to be lyue one part of the scripture, But faith is aryght persuation and willing consent unto the hole word of god. For he that sayth, Credes in deum patrem, filium, & spiritum sanctum, the same god saith, Ambula coram me & esto integer, What awaylith the bragg of sayth, where as is no uertues lief. He that sayd, iustificati igitur ex fide, pacem habemus erga deum, per dominum nostrum Iesum Christum. Roman. 5. Et nulla condemnacio est lex his, qui insiti sunt Christo Iesu. Sayth lik wyce, Quod si quis spiritum Christi non habet, hic non est eius. Et si secundum carnem uixeritis moriemini Rom. 8. And as we belyue that Christ died for our sinnes. So must we belyue, that he died lik wyce to gyue us an Example to dy from sinne and the concupiscens of the worold. Paule saith quod mortuus fuit, peccato mortuus fuit semel. Roma. 6. Peter sayth: Cum igitur Christus passus sit pro nobis carne, uos quoq; iuxta eandem cogitationem armemini, quod qui paciebatur in carne, destitit a peccato in hoc, ut iam non concupiscencijs hominum, sed uoluntati dei, quod superest in carne uiuat, 1. Pet. 4. He that sayd unto Peter pasce oues meas Ioan. 21. And to the rest of all the Aposteles Matt. 10. Acto. 1. That they shuld be, mynisters of the church, taught then like wyce how the might please god in there uo-

cacion. Sayd not goblisse abucket of water. Holow,
bowe, Candell, bell, chalice, fount or ony fouch begery,
Matt. 29. but byd them teach, that he had sayde unto
them: and repetyd the same Mar. ulti. Ite in uniuersum
mundum, & prædicate Euangelium omni creature, pre
ach the gospel unto the worold. This was the maner of
Christes ministeri in te churche. Before this supersticion
and Idolatrie was hard of. So taught Paule Acto. 20. 1.
Tim. 6. Peter 1. Pet. 5. thus sayd god to Hieremye Hie. 1.
Fili hominis, dedi uerba mea in ore tuo. He that spea
kith in te church, must speak the word of god. He that
will pleace god, must pleace him as it is, prescribid in the
scripture, or else all that euer he dooth, is naught if the
byshope or prist will pleace god or ony other man let
him applie, only his uocation oppointid by the scriptur
e and as the scripture teachyth hym. If he be aiudge, to
kepe iustice without respect of persones, if a lawer to de
fend nothing but te right. If Aphisiciane, diligētly to cu
re his passion, and not to take so many cures for auaryce
in his haud, as thone part, may happen to dye whyles
he curith thoter, if a byshope not, to haue so many paris
his in his diæcesis, as ten diligent lernid men can not
ons in ayere know the faithe of fouch foules as hath the
charge of Christes flocke nethet how the poure simple
people beliuithe. Examyne fouch as ar bound to use the
secramentes of Christes church, an among a thousand,
there is not one that knowith what a sacrament is, more
then an Assse. And to fouch the sacramentes be not pro
fetable, but damnable. As ye may see Esay 1. yea when
they be not usid according to there institucion. God so
abhor

abhorriſh them as thinges repugnāt unto the lawe. As
we rede Hiere. 7. Non præcepī patribus ueſtris de holo
cauſtis. Et Pſal. 50. Holocauſtis non delectaberis. The
prophetes by theſe wordes declarid, that no ceremonies
ar requirid of ony man, without the knolege and confi
dens of the promes, confirmid by the ceremony or wi
thout trow repentaynce, and ſayth, for the ſacramentes
in the church of Chriſt nether makyth the loue nor re
conſiliacion betwen god and man nor reteynith it not,
it muſt be receaue and Kept by one meanes to ſay by
lyuely ſayth. Rom. 5. Iudas by the ſacrament, receauyd
not the promeſe, nor by the ſacrament was preſeruīd
from deſperacion Matt. 26. But he that will be the frend
of god and godly uſe his ſacramētes muſt uſe them after
the forme preſcribid by hyme only. And know what a
a ſacrament is by him. To ſay an hody ceremoni, a work
of the thyrd commaundement. Who ſayth memento
ut diem ſabbati ſanctifices Exo. 20. and before the wor
kes of the thyrd communndement wherin all ceremo
nies ar conteynid muſt allwayes precead, the workes of
the fyrſt cōmaundement and of the ſeconde, an inward
faith an certayne knolege of god, and an outward pro
feſſion of his holy name, to acertayne the church, that
he is godes ffrende, and reconſilid in Chriſt, or elſe it we
re a præpoſterous order to ſet the cart before the horſe.
Lik as if the Kynges maiēſtis officers, ſhuld yeue his ly
uery, unto him that the Kyng neuer ment, to take into
his ſeruiſe. So to were, his liuere without profeit. Thus I
deſyrid to admoniſhe the good Chriſtiane reader of, be
fore I entryd the diſputacion of this moost holy cauſe

H

confering, the blessyd sacrament of Christes holy passion an death. That he shuld know that god yeuith his gracies an promise of remyssion of sinne only for Christes sake, which we receaue by inuisible faith, and stablysh he the same, by the use and exercise of sensible sacramentes. Therwhich in place an tyme ar neuer to be spoken agaynst, with tong nor wrotten agaynst by penne. Now that these wordes, can make no alteracyon, of the breade an wyne, nor, make the naturall, corporall, nor phisicall presens of Christes body. The fyrst reason is, that the wordes, Hoc est corpus meum, prouith that the bread is alredy the body, before the wordes be spoken, or else thei mi name the thing and call bread fleshe. The second reason. If the wordes and the thing ment by the wordes be one, then is the cuppe and not the winne in the cuppe, the testamēt in Christes blud Luce 22.17. Co. 11. Thirdly if it were the uery body of Christ corporally present, Christes wordes were not trew, for he bid them do it in te Remembraunce of hym. Now the Remembraunce of a thing is not the same selfe thing, that is remembrid, as many men use to remembre a weyghtry matter, by a litle ring upon there finger. If Christes moost honorable body were present corporally in the sacrament it were no nede remembraunce at all, for the thing present, presentith it selfe without the alpe of memory. Turne they whiche wayes the lyst, these wordes, Hoc est corpus meum, will not serue for there purpose, except they adde there interpretacion, the best glose they haue, is this, that these wordes, Hoc est corpus meū, bringith withe them the body of Christ but this is there interpretacion

acion of the text, and not the meaning of the text. Ponder euery word and first this pronowne hoc. Which demonstratiue they refer unto the bread and winne only. How be it we may with the saynct Paule referr hoc unto thole action an ceremonie of the supper, as well as unto the breade an winne. Paule sayth not, Hic panis est communio corporis Christi, as though we shuld thinke, that he spake of the bread only. But wit playne wordes sayth, Panis quem frangimus, to declare that the bread is not the sacramēt of Christes body, till it be broken unto the church, according to th institution of Christe a spirituall meat. As Paule callith it, so that the bread lyfte upp ouer the prystes hed, nor kept in the boxe is not the sacrament, but the bread ryghtly distributid. And in the same place he callith the bread broken, the table of the lord by the whiche is undrestond thole institution of Christes supper. And where men contend so much of this word corpus repeting thole hoc corpus meum. Sainct Paule the trew interpretour of Christes wordes, resoluith them thus. Nonne panis quē frangimus communio corporis Christi est. Where Christ sayd this is my body: Paule sayth, is not the bread that we breake a communion of the body of Christ. Now what difference is betwene the communion of Abodi and the body it selfe, and what Paule ment, by this word Cœnonia, cōmunion it wil be best knowen by the processe of the text, when we perceauē what Paules purpose was, to proue in the same place. Paule mēt in that place, to with draw souch as had receuid the faith of Christ at Cor. from ffesting of souch, as usid to eat of the meates dede-

catyd unto Idoles Logismos talis est. His consideration
and intencion was to declare that it was Idolatrye, to
eat of ydoles meat with ydolatres. And prouith his pro-
posicion deducing his argument a comparatis if thisrae-
lites, in etyng the sacryfices dedicatyd unto god, were
participant of the thing. that the sacrifices were offryd
for. Then souch as eat of meates dedicatyd unto ydoles
were pertakers of the same religion wherfore this mea-
tes unto ydoles were offryd. The first part of the reason
is trew by the wordes that he a legith out of Moses. Vi-
dete Israelem, iuxta carnem &c. They were suer to be
pertakers of the temple that eat the meat dedicatyd into
the temple. So were they sure that eat of the meates de-
dicatyd unto ydoles, pertakers of ydolatrie. Therefore
Paule concludith thus. Non potestis poculum domini
bibere, & poculum daemionorum. Non potestis mensa
domini participes esse, & mensa daemionorum. They
that communicid with the fideles, were participant of
there religion: they that communicid with ydolatres,
were like wyce participant of the ydolatrie. Now the sa-
me wayes that thin fideles were participant of the deuil-
les that they worshippid, the same wayes the fideles we-
re participant of Christes body: in false sayth were the
knyt and unit unto the deuill in trew sayth the fideles
unit unto Christ. And as the ydolatres dyd not by hand
with the meat dedicatyd unto ydoles exhibit and dely-
uer the deuill to him that eat of the deuilles sacrament,
so those that eat of the bread broken by the minister, as
Christ commaunded had not the body of Christ deliue-
ryd by hand unto them but were in communion and so-
ciete

ciete with Christ and therfore dyd eat of one bread, dedicatid to be the mistery of his glorious death. So dooth Paules argument procede that because we are by fayth one body mystically with Christ we eat of one mysticall bread, to testifie the same, Quoniam inquit, unus panis & unum corpus multi sumus, Nam omnes ex eodem pane participamus 1. Corin. 10. Paule in this place put too churches, one of Christe, and thother of the deuill all those at Corinth that were of Christes church, came unto Christes sacrament, participatyd and communicatyd with the companie and societe of Christes body, souch as were infideles, or souch as were nether hot nor cold associatyd them selves with lik unto then selves. And so declaryd manyfestly, that they were of the deuill, as the other wer of god, not that the deuill was yeuened by hand (perauenture he had other businis at Ephesus or other where) but it sufficed him that his membres assemblyd to gather and ty participaciō of the meat dedicatyd unto his ydoles, in sprit communicatid with his sprit. Repeat agayne the propoficion of Paule 1. Corint. 10. Panis quem frangimus nonne communicatio corporis est: in this word communio dependyth all the weyght of Paules argumentacion. I haue shewyd what communion is and which wayes it is made by a sacrament, consarning god, or the deuill in this place of Paule where he callith Epulas immolaticiorum esse dæmoniorum Cœnonian & illarum conuiuias dæmoniorum Canonous. As communio in one place is taken in this purpose of Paule, so must it be taken in thother, or else Paule could proue no cōclusion att all, by reoson of æquiucacion of the wor

de. And though the word cōmūio be indifferent and
may be taken booth actyuely, and passiuely. Vt apud
Latinos. Communicare dicimur siue alijs imparciamus
aliquid, siue ipsi cum alijs in participationem ueniamus
But in this place of Paule it cannot be taken actiuely, as
men say, that the minister dooth exhibit, and yeue, by
hand, the corporall body of oure moost blessyd sauio-
re Iesus Christ. For in case Paule had ment ony exhibi-
tion, dystrubution or deliuerance of Christes bodie.
He would haue declaryd his mynd after an other sort.
And haue sayede: we ar one body, and that for the distri-
bucion and delyueraynce of Christes body: and not ha-
ue sayed we ar one body, and that by the participacion
of one bread. These wordes shew with playnely that Pau-
le ment nothing of yeuing or distributing of Christes bo-
dy. But taught the Corin that souch as dyd eat of this
holy sacrament according to thynstitution of Christe
were pertakers of the spirituall graces and communion
of Christes body and blud representyd by the breade
and as Christ was not really ner corporally present in
those sacramentes and sacrifice of thisraelites that signi-
fyd Christ to cum. But by fayth in effect they receauid,
the thing ment and representyd by the sacrifices. So like-
wise we, though that gloriouse body of Christe, be in
heauen, that this holy and moost honorable sacrament
representyth, yet when with trow penitence we receaue
the externall sacrament, faith receauith the effect of that
precious body representyd by the sacramēt. This is Pau-
les doctrine, he ment of no delyueraynce ner exhibicion
of that body ascendid into heauens there is no place of
the

the scripture shewith the nature of Christes supper better then this place of Paule whos, purpose was onely to destroy this error among the Corinthians, that was repugnant to trew religion, fouch as had proffessyd one god thought yet they myght eat and drinke wth infidelis of fouch meates as was offryd unto Idoles. Paule denith it, and sayth noman can be the membre of too contrarie churches, I would fouch as god hath yeuen knowledge unto, what is trew, and what is false, would likewise remembre these wordes better and refrayne from the doing of fouch thinges as there awne conscience is perswadyd, to be yle, they be to fauorable unto them selves a great dele and extenuat godes Ire and displeasure agaynst Idolatrie, to mouche. They will not be able to make good there act at the cumming of the great iudge to iudgment. To saue a litle mucke and inconstant treasure of this worold, and to offend the maiestie of the lyving god, that hath pore to loost booth body and soule in eternall fier. Better it were to ffolow the commaundement of Paule. Charissimi fugite idolatriam. Vobis prudentibus loquor. God hath yeuen unto many men this prudence, to know that the masse is yle yet as yle as it is, they let nether to say it, nor to hyre it which is uery Idolatrie, and shalbe cruelly reuengid with out they amend. The nature of man by the infection of originall sinne, is so corruptyd, and the hart so oppressid with contrarie motions, and uiolent resistaynce unto uertew, that men neuer consent so willingly and stedfastly, unto the knowledge of uertew as they shuld do. Rom. i. Sed ueritatem dei in iniustitia detinent. This knolege that men hath of

god is deteynid with iniustice, as prisoner captiue, it can
bare no rule, in the soule for the impetie of iniustice
which repugnith this trew knolege. The man is drawy
ne with his awne lustes, and loue of the worold, unto
the contempt of god and consentith not unto his trew
knolege, nethere unto the law that for biddith all dis ho
nestie and Idolatrie. This auersion and malicious obsti
nacie of the will must be dayly mortified, or els it will
work thyne eternall displeasure, and make the, the euela
sting ennymie of god. Lament abuse of knolege and
that thou cōsentist not as well and assone to the iugmēt
of reason and folow it in the principles practyue as spe
culatiue. Nomam douttith of this principle too and too,
to be foure. ffoure and foure eight. With all other geo
metricall and physycall principles. Men dooth not only
acknolege them to be trew, but cōsentith unto the same
knolege. The other shuld be likewise as manifest, and
as sone consentyd unto as these. To say thole naturalle
diuersite of all thinges honest and dishonest, and this
light in mannis reason, the philorophers call noticiam
principorum. And man shuld consent unto these princi
ples and knolege of them, scilicet deo obediendum esse.
Adulterium est uitandum. Honesti pacta sunt seruanda,
quod tibi, nō uis fieri, alteri ne facias, thes. Ifay shuld
be assone consentyd unto, as to consent quod his qua
tuor sunt octo. The knolege remanyth of these thynges
but the assent is infirm, by reason of contumacie and re
bellion of thart. Of all enymies an Ennymie most to be
feryd, whom Paule describit with these wordes sensus
carnis, inimicitia est contra deum, and horrible descri
ption

ption of mannes natures, that it is the perpetuall enny-
mie of god, and will not be subiect unto the law of god
this infirmyte, makith that men be ner hot nor could,
cānot tell which part to take, in there chambre to profes
se god where as none can bare record but amusse, nor
none edified by his knolege, Abrode in the worold,
where as god shuld be spoken of they know hym not
but as wisse and discreat men. Will do then as the mo-
ost part of people doothe. And would all were well,
thowgh not long of them, for they will Kepe silence,
for euer, rather then to speake as they know, yea and
with there exemple stablyfhe the thing, that they know
is nowgh. If god be god wy ar people for fere so as ha-
myd to confesse, if he be not god, let hym go. God ab-
horrieth souch as be nor hot ner cold. If Christes bodye
be in heauen wherfore is ony man so hardye, to resort
unto the place where as the pristes of Baall, make a pea-
ce of bread booth god aman and teachith people to ho-
ner it, why dooth they not consent unto there knolege,
and folow it he that is partaker of the sacrifice in the aul-
ter, is Partaker of the religion, ment by the sacrifice, and
those that be pertakers of like signes and sacramentes,
be declaryd there by to be the membres of one church.
We ar unit and knyght to gather, made one by one sprit of
trewyth, why shuld we breake this knot by external cere-
monyes, we ar not made by eating of Christes bodye
corporally, nether the scripture teachith of no souch
union betwen him and his church. But by the sprit of
god receauid by saythe, as thow mayst well perceau
how god the, father and his sonne our sauour, hath ye-

uing this office and defense unto the holy spirit lik god
with them. Remembre thy creade. Credo in spiritum
sanctum, sanctam ecclesiam catholicam. Sanctorum
communione, and thynk that it is by the yeuing of go
des spirit into our hartes for the moost mercifull deathe
of Christ that makith, this communion of saynctes,
which is the churche of Christ, and thus all redy coniur
nyd with god, we receaue the holy meat of his blessyd
body in spirit by fayth, not to make the union betwen
god and us but confirm the union in our selves, and to
shew the lege of amyte unto the church. And to under
stand the better what this word Canonice, communio
is Red the fist capiter of the first Epistole of Ioan. where
as this word communio is 4. times reherfid. There shalt
thow se the communion betwen Christes body an us,
how it is made and by what meanys. And then shalt
thow se that Paule 1. Cor. 10. and Ioan so well agreyth
to mine interpretation, that the Christiane reader wilbe
satisfied I trust in the lord, for as all the trew subiectes,
sworn to the Kyng by there fayth and alegaynce, ar
prest, and redy, where so euer the se the Kynge's Baner
spleyde, resort ther unto. and say, what so euer the Kyng
hath to do, or with whom so euer he hath Ennymite
with all, I will associat my selfe, to be of this part, tyde
what be tyde may, happe well, or woo. Vnto this prince
I unit my lief, and death, the cause. He is my lord, the
making good and reason of the cause. I am his sworn
subiect fayth yeuen, and mi consciens bound. Therefo
re to manifest myne obedience and loue, by this baner
I procleame lief and death agaynst his contraries. So
those

those that be Christes, when thei see, the baner of Christ
the holy supper and sacrament of the death that wan
the uictory of death and the deuill, they will there lyue
and dy, with this baner to declare there obedience, they
that be not of Christ, they care not under whois baner
they be. so the auaryce mind, and detestable loue of the
worold be satisfied it is godd Inowgh to the, with yey.
For south and nay for south, as incōstāt as the wind lik
unto the byshoppes lawes in Ingland, that ten tymes
hath byn Changid, sithens I knew the right hand from
the leffte, and yet were they proclemyd as moost certay
ne and infallible uerites. With great penalty as mouche
as lieue w; worthe. But what man wilbe so made to lea
de his cōscience by fouch inconstāt persones, that ha the
lawes to damme, one yere and to saw an other that, that
is good and catholike this yere, shalbe heresy the next
yere. They be more inconstant then the wind, oure lord
of his mercy amend them and yeue the grace to know
there offences. And to promote the only word of god.
And theach the people, therby to know god and his sa
cramentes. They would stablyshe the carnall presence
of Christes body in the sacrament, by the wordes of
Christ Ioan. 6. Panis quem ego dabo caro mea est, quam
ego dabo pro mundi uita. The bread that I will yeue, is
my fleshe which I will. Yeue for the lyue of the worold
they say that the first part of Christes wordes, is a prome
se unto the churche to eat his precious body in the sacra
ment, Panis quē ego dabo, caro mea est. And that Chris
te performyd this promesse in his last supper, when he
made the breade his bodye, And the rest of the wordes;

quam ego dabo pro mundi uita, is a promise that his
bo dy shuld be slayne for the redempcyon of the wor-
ld. Thus they interpretat the wordes of Christ,
because dabo is twyffe repetyd. By the first dabo
he promysid his reall and corporall body in the sacra-
ment. By the second dabo he promysid the death of his
body, so that they would, these wordes, Hoc est corpus
meum, shuld be the fulfilling and delyueraynce of Chri-
stes promes Ioan. 6. Panis quem ego dabo caro mea est.
Read the hole sermon of Christ Ioan. 6. and then thou
shalt perceauie that this interpretation cannot be admit-
tyd. Christ ment to bring his audience unto the knolege
of saythe, that they might be pertakers of godes prome-
ses throwgh him onlie. And shewid them that he was
the bread of consolacion and solace, to satisfie the con-
sciens of euery Hungery and afflictid person. Ego sum
panis qui de coelo descendi, si quis ederit de hoc pane, ui-
uet in æternum. Et panis quem ego dabo, caro mea est,
quam ego dabo pro mundi uita. Now Marke the wor-
des, the bread that I shall yeue is my fleshe, he promysid
to yeue the breade by these first wordes, that was his fles-
he. But how to gyue it to be eatyn, or to be betyn, to be
inuisible in the mouth of the Aposteles or uisibile with
all opprobrie and contempt before his iudges, to be lifft
uppe ouer the priestes head, and there sacrificid. Or else
upon the crosse to sacrifice him selfe. Christ that allwa-
yes, promysith with the thing promysid, how the thing
promysid may be reseauid, and usid prescribeth the ma-
ner howe and after what sort he would yeue his fleshe
unto the worold, quā dabo pro mundi uita. I will yeue

it for the liffe of the worold his body rent and torn upon
the crosse, was the form, and maner how he wold yeue
it for the lyfe of the worold, not to be, in the sacrament.
But to dye upon the crosse. As this relatyue quam decla-
rith, quam ego dabo pro mundi uita. The same fleshe
that he spake of in the first part of the sentence. Panis
quem ego dabo caro mea, of the same he speakith in the
second part, quam dabo pro mundi uita. And as thone
part of the sentēce speakith of his body to be slayne and
not eatyn, so dooth thother this may be prouid by Chri-
stes wordes In the same place, for he speakyth of his bo-
dy that shuld yeue lyue unto the worold, which only is
by the body slayne, and not eaten as Paule saith Rom. 6.
Ebre. 9. 10. as for the sacramentall eating, where as Chri-
stes institution is trewly obseruid, there is nothing but
A memory of this death where of Christ all together
spake in the 6. of Ioan, and interpretatith many times in
that place this word eat, for belyue, qui confidit inquit
mihi habet uitam eternam. Neither the repeticion of this
word dabo is none other thing then accustomed repeti-
cion of one and the same thing, by more expresse wor-
des. It is no meruell that people for lack of knolege and
the holy sprit of god, so obstinatlye defend the carnall
and bodily eating of the body, for Christ with all his
wordes could not bring his carnall audience to a spiri-
tuall undrestonding. As he ment: thes wordes, Hoc est
corpus meum, & panis quem frangimus, nonne com-
municatio corporis Christi est? Et panis quem ego dabo
pro mundi uita, must be taken as Christ ment them, and
as they may best agre withe thother places of the scri-

pture. Wondrefull detrement shuld our fait take, if the
se wordes shuld not be taken with conuenient tropes
and figures, with out a trope lo what shuld folow, Chri-
stes body to be. Pantotopon, Christ must haue so great
a body as might fill heauen and earthe, if it be corporale-
ly present booth in heauin and in earthe. Also it were
inuaine to looke for him at the day of iugmēt or to com-
playne that the spouse is taken away from us. For as the
say, they haue hym suere inough in the pyx, and will ha-
ue till the woroldes end. If it be trew. I will say nomore.
Inde uenturus iudicare uiuos & mortuos, it nedithe not
to be lyue that he shall cum from heauen to iudge the
quycke and deade, but to belyue that he shall cum out
of the pyx, that hangith at eūy aulter now her inuisible
and then, shall be sensible. But how can this lerning
agrey with the scripture that sayth, Videte & palpate,
quia spiritus carnem & ossa non habent, quæ me uide-
tis habere Luce 24. how dooth this lerning that sayth
Christes body to be euery where agre with the wordes
of thangelles, Surrexit non est hic, uenite & uidete lo-
cum &c. Mat. 28. Pauperes habebitis uobiscum, me non
habebitis. Vnderstond the wordes, hoc est corpus meū,
without a trope, and there shall folow souche contradi-
ction in the scripture, as may not be admittyd better it
is, to undrestond one place, by many, then many shuld
be made false, by the mystaking of one. They would a-
gree these places, with inuisibiliter, & modo celesti. To
say that Christes uere naturall body is here, but insen-
sible. And dooth ocopy, no place, althow it be as uery
naturalle and trew a body, as mannes body is except sin-
ne and

ne and immortalite. Sed hoc dicere facilius est quam docere, it is not sufficient to say, but to proue that they say this argument cannot be denied in Aristoteles scole, Corpus est, finitum ergo est in loco. if Christ haue a true body it must occupy place, in the sacramēt it occupyth no place thē it folowith it is not there. Other probacion haue then none. But only the sounde of these wordes, Hoc est corpus meum, the meaning of the wordes be agaynst them. A man may not take the letter, without the sense in a matter of wayght. Cicero thetnick so wil- lith. Semper autem in fide quid senseris, non quid dixeris cogitandum 1. lib. offic. Because we shuld neuer be troubled with these gloses, inuisible insensible, and my- raculousment. He caused his immortall and glorified fleshe, to be sensible to chide and tried by the fingers of Thomas Ioan. 20. As for the wordes of Paule ad Ephes. 4. Philippen. 2. that seme to shew Christes body now glorified to occupy no place. I refer it to the iudgment and faith of the Christiane reader where Paule ment ony such doctrine or not, qui descendit, idem ille est, qui etiam ascendit, supra omnes coelos, ut impleret omnia. The authors of this doctrine, dooth alleige the text in A wrong sense. For the scripture in many other places, dooth confesse Christ to be ascendyd into heauen. Therefore it is uerylik that Paule would, not set him out of heauen. But rather by these wordes he ascendid aboue all heauynes, he would amplyfy the inspeakable loy of those glories that his most precious body posseslyth. The which in therth was debasyd and abiectyd unto moost uile ignominie and contempt, so Paule de-

clarity these too cōtraries, moost uile in therth mortale,
moost glorious in heauen immortall. Illud ascēdit quid
est, nisi etiam quod descendat prius in infimas partes ter
ræ: Et addit, qui descendit idem ille est; qui acendit su
pra omnes cœlos. Paule dooth waye these too propo
sitas and setteth one agaynst thother. In infimas partes
terræ descendere, & supra omnes cœlos ascendere. And
he that will gather by these wordes, of Paule souch an
argument. Christ ostendit aboue all heuens, thereforū
he is in no place, for out of heuean is no place. Then
maye, likwyce gather of thother wordes this argu
mēt. Christus in infimas partes terræ descēdit, ergo nul
lum locum habuit in terra. But Paule Christiane rea
der ment no souche subtil tes in this place, is holy inten
cion was to declare booth his inspeakoble contempt
that he had in this worold, and also his moost glorious
loy and honor that now the body hath in heauen, and
dooth interpretat himselfe ad Philip. 2. qua propter &
deus illum in summam extulit sublimitatem &c.
my say this that his blessyd body, is in heauen and dooth
abid stille in heanen, and not out of heauen Christ sayd,
Vbi ego sum, ibi erit & minister meus, Erimus autem in
cœlis, non extra cœlos, aut supra cœlos, extra omnem sci
licet locum i. nullibi. Paule sayth: Nostra conuersatio in
cœlis est, ex quo expectamus & saluatorem. And dothe
likwyce the same. 2. Corint. 5. this is a trow sayth which
I beliuē. And whereas the call Chrystes body athyng ce
lestial and Diuine trow it is immortall and delyueryd
from all mortall qualites according to Pauls wordes.
Ro. 6. Vivit Deo & ultra non morietur. What can be in
ferryd

ferryd herof, the frute of the blessyd uirgine hath not lo-
st his humanite, but in heauen his body is as uery trew
ffle he an blud as it was hanging upon the crosse, im-
mortalle and yet uery man. And so in this manhed sitt
the at the right hand of god. Seleuciani did deny that
Christ in his fleshe dyd sit at the right hand of god but
the Christianes belyue the scripture. It is the nature of a
cōtencious, arrogaunt and prode hart to take out of the
scripture some souch propositiōs assound for there pur-
pose, to defend a wrong opiniō, thowghe the meaning
make nothing at all of there part. And then they haue
none other word in there mouth, but the holy word of
god, the playne and manifest text, the holy goost is the
best oratour of all, noman can speake more playne then
he. He hast he most apt and cōuenient wordes to expres-
se his mind with all. And when his wrong conceyuid
opinion must be defendid, he settyth the wordes of the
scripture in the ffore ffrount agaynst his cōtrary, he clea-
uith fast unto the letter will admyt no interpretacion
but as he pleaseth, no collacion of places, he caryth not
whether it agree with other places, so the worde sounde
for his purpose. Which hathe byn the destruction of
many ffamous and excellent clerkes, as I shall repete the
names of a few, to scole the Christiane reader in the fere
of god, for it is not, lerning, nor wyt, that preseruith the
fayth of a Christiane man, but godes singuler graces,
which must be dayly prayed for that by affection he em-
brasse none opinion, what men so euer he is fantysid un-
to. But say with Dauid turris fortitudinis nomen dei.
Antropomorphita, Sayd that god that made man was

lik unto martall man. And tok occacion to Err by these wordes Genes. 1. faciamus hominem in imagine nostra secundum similitudinem nostram and doules the wordes without atrope sound euen so but the excellent diuines, that knowith by the scripture what god is and what man ys, will streyght way perceauie that there is a trope, and by the hole undrestond the part to say the soule of man. Confer not the wordes of Moses Deut. 31. with the other places of the scripture. Pono ante te bonum & uitam benedictionem, & maledictionem, elige uitam ut uiuas &c. and then were the pelagians doctrine trew. Chiliafte by these wordes of Christ. I will not drink of this wyne from heussforth, tyll I drinke it new in my fathers Kingdome, sayd that we shuld eat and drink affter this liefe in heauen. Sabelliam sayd that god the father suffrid in the ffreshe as well as Christ, and toke occacion by these wordes and like, Ego & pater unū sumus, Ego in patre & pater in me Hebionita sayd Christe was onely man and not god as the lewis at this present dooth. By these wordes, Deus meus, deus meus ut quid dereliquisti me. Heluidius by the wordes of the scripture yle taken conceuid a wrong opinion of the blessyd uirgine Marie. And sayd she was mother of more chyl dren then one. Sainct Augustine lib. 21. de ciuitate dei cap. 25. wrytith of a sort of heretykes that sayd who so euer ons receauid the sacrament of Christes supper, could neuer be damnid and defendyd there opinion with these wordes, Ego sum panis uiuus qui de coelo descendi, si quis comederit ex hoc pane, uiuet in æternū Arius and marcyon with many gear lernid men, defendyd, moost detestable

restable heresies, by the mystaking of the scripture therefore no fayth ought to be yeu in unto the interpretour that rather intendyth to stablyshe an Error and false opinion, then to confer place with place, that no contradiction be found in the scripture, ner ony uiolacion of oure catholicke faythe. Saynct Augustine lib. 3. de doctrina Christiana teachith a godly waye to understond the scripture, he that will ffolow his counsell, shall not lightly erre in Expounding the scripture, he shewith there when the wordes may be taken and when they may not be taken without atrope. But the more to be Lamentyd, souche is now the condicion of all men deceauid in religion for the moost part they will rather, run still the wrong rase they haue begon, then godly to return unto the truith, they will not repent, lest they shuld seme to haue erryd, souche is the state, and condicion of oure miserable nature. Where as there lackyth probacion of the thing that shuld be prouid, they tary in the letter yle undrestond, and turnith them selves ad petitionem principij. Aske how the proue and why they make an alteration of the bread, and what place of the scripture, prouith there proposicion: They fle unto the text, Hoc est corpus meum. And for the probacion of the proposicion, they aleige the proposicion it selfe. Hoc est corpus meum is the proposicion where upon all this disputation and contencion dependith. They must proue by other places of the scripture that those wordes alter the substannce of the breade what union is betwen the body of Christ and the bread. And how this union is made, and where the scripture prouith. The sone of gode

to com into the worold to be bread and how he com-
myth, and what profite his body made of breade bring-
gyth unto the worold, and whether ony of the proph-
tes euer prophesid of souch acumming of godes sonne
into the worold. Shew the scriptere that prouith this
proposicion, hoc est corpus meum. To haue souch a sen-
se as ye say that the conscience of those that ye would
haue belyue this your doctrine, may repose here selfe, in
trewth and uerite of godes word. Or else noman wil be-
lyue youre doctrine. If Paule had no better fensid this
generall proposicion to the Romaines Arbitramur igi-
tur hominem iustificari per fidem absq; operibus legis.
Then stile to haue repetid the proposiciō. There would
nether lew nether gentyle belyuid his word: But he con-
firmith the proposicion, and disputith the mater so, pro
and contra that he confutith all thargumentes, that se-
me to repugne his purpose. These men that would ha-
ue the bread to be turnid into god an man. Hath none
other word but still lik the cocke crye, hoc est corpus
meum, and will hyre none other lay, but this is my body
so may aman after the same sorth, proue our lady to be
Ioan the Euangelist mother. And say allwayes, what so
euer text of the scripture be browghte agaynst him as
Christ sayd Ioan. 19. Ecce mater tua, say what ye lyst, the
se wordes be trew. Christ spake them, they be playne,
they neade no interpretacion, if ony man aske a reason
and confirmacion of the proposicion. He may say still,
Ecce mater tua, ye must mak no reason how it may be,
it sufficit to haue the word of god, the manifest text, rea-
son shall not melle with the mater, it is a mater of fayth.
And

And after this sort, a man may like wyce proue Ioanne the baptiste to be the person of Elias, is not this a merue-
lous maner of resoning. When they be askyd to proue
the propolicion, they repet the propolicion, that is dispu-
table and so false as they take it, that the extream contra-
ry is trew. As the scripture proueth and callith the signis
of the moost. Diuine and sacrate supper of the lord, bre-
ad, and wyne 1. Cor. 10. & 11. Who so euer eatyth of this
bread unworthily shalbe culpable of the bodi of Christ
These wordes be more playne to proue the bread, to re-
mayne after the wordes (as they call them) of the conse-
cracion, then hoc est corpus meū, ar to mak a metamor-
phosin of the breade. Now if it be the deuill is sophistrie
as my lord callyth it to belyue with the auctorite of the
scripture, with the iudgment of reason, and by the con-
sent and agrement of the senses, that bread, is breade,
and that god chay gith not the iust, trew, and uery body
of his immaculat and glorious sonne in so lytle arome
as too ynches of bread. Then is the scripture the deuilles
sophistrie whych teachyth to belyue that Christes bo-
dy is in heauen, and bread in the sacrament Act. 1. 3. Mat
16. 1. Cor. 10. 11. This doctrine only hurtyth not the fay-
the of man, But also dishonorith the dignite of mannes
creacion where as it was yeuen him to be lord of all the
other creatures that god made Gen. 2. and more to auay-
le in reason. Now by the malice of man this order of
god is peruerted, and that, that the byrdes of thayre, be-
stes of the earth, and fishes of the water know to be a crea-
ture manne makyth it his god, and proueth hymselfe
there by to be inferiour unto all other creatures. Which

is no smale offence, the ymayge of god in man, not to know as mouch in asensible peace of breade, as the bestes unto whom god gaue onelye the iudgment of senses unto. Then hath they an other defence for this wrong opinion of the sacrament, they say it is don by miracle, that the body of Christ is præsent doubtles if I sawe the body present, and the thing don indeade I would confesse the same, and that it were a great miracle to call Christes moost blessid body from heauen with a word. But now herin consistith this hole mater: Miracles of god be open, and the effect of the miracle so makyth manifest the miracle, that reason is contendyth that god shuld do his pleasure, what so euer reson would attemp to the contrary. As for an Example the blyssyd uirgine when she hard the messayge of god by thangel that she shuld bare a child in here uirginite, it passid the capacite of her intendement and thowgh reason knew not how it might be, yet sawghth reason to know the meanes, how it shuld be, and sayd quomod fiat istud, when she was assurid that it shuld be, by noman, but by the holy gost. She let fall reason and belyuid the wordes of god. And as she in fayth conceuid by the holy gost the sonne of god wouderfully aboue the reche of reason. So the sonne of god made man in the bely of that blessid uirgine, naturally there incressid, for the space of certayne monethes and declarid unto reason the fact that was donne agaynst reason. So that reason could not deny but that the blessid uirgine, was with childe, and had testimonie therof by the mother of Ioan Baptist. Vnde hoc mihi, ut ueniat mater domini mei ad me Luc

cc. 1. with such a godly greating; as is comfortable for
euerie Christiane, this miracle was shewid after ward
unto all the worold, by thactes that Christ dyd which
prouid hym selfe to be the sone of god. Now mark al-
though man cannot comprehend which wayes A mi-
racle is don by reason yet must the miracle be perceauid
and knowyn by reason. Though the leper Matt. 8. co-
uld not know by reason how he was helyd sodenly of
his discease, yet perceauid he right well the effect of this
miracle. The Apostoles of Christ that knew not how so
great a Numbre of people, 5000. beside women and chil-
dren shuld be fed with 5. loaves and too fishys Matt. 14.
Mar. 6. Luc. 9. Ioan. 6. the miracle that passid there rea-
son, was shewid, not only to there reason, but also unto
there senses. So all the worold that was in ade of no-
thing, agaynst reason by miracle is declaryd manifest
unto reason and senses as we see at this day. Now if thei
would proue Christes body by miracle to be present ue-
ry god an man in the sacrament, though reason cannot
comprehend how it may be, yet let them shew unto rea-
son and unto the senses that it is so, then men wil be lyue
it. And not before. Let them shew me ony miracle that
god dyd upon the erthe lik unto there inuisible miracle.
All the worold seyeth the bread remayne and no body
of Christe present, yet say they it is there, is god so mou-
che the nymie of man, to yeue him his senses to his de-
struction. No he hath of his abundant mercy yeuen
them to decern, whit from blak, soware from swet chal-
ke from chese, the gloriouse body of Christe from the
signe of a sacrament which is bread. There miracle in
the

the transubstacion of bread, is as much a miracle as the
miracle of him that sayth he will make hole amannes
blindly, and yet the blind man seith nothing the better.
God usith no souche blind miracles. But mad eueri
thing for man meruelously because man shuld honor
him in his workes. According to our sayth, Credo in
deum patrem omnipotentem, creatorem coeli & terra.
It agreith as well to mak the body of Christe present in
the sacramēt without his corporall qualites, as to make
a great fier without het. An other glose is there, which
Eckius usith to defend the alteracion of bread with all,
and sayth though Paule call the body of Christ bread,
yet it is no bread indeed, but the uery body of Christ,
and attemptith to proue his sayng by the rode that Mo-
ses used in Aegypt. Before Pharo. When the rod was
turnid into A serpent yet was the serpent callid stille
a rod. This simile prouith nothing, for when the text
sayth, sed deuorauit uirga Aharon uirgas illorum Exo:
7. there remaynid nor form nor figure of A rod, but of a
uery horrible and ferfull serpent. If this place serue to pro-
ue thal teracion of bread into the naturall body of Christ
let them shew me the form of bread changid, into as na-
turall a man, as the rod was changyd into a naturall ser-
pent and then iam content. I will not dispute, of the na-
me so greatly though they callyd fleshe and bludd,
bread but they must mak demonstracion of Christes bo-
dy unto the externall senses, as Moses made of the serpent
unto thy gypciours. When god callyd oure first father,
Adam, because he was creatyd of the earth. And Adam
sayd by his wief behold abone of myne bones Gen. 2.
there

there was nether Adame that had the forme of erth, nor
Eue the fform of Abone. Thone was aman and the o-
ther awoman. How be it they Kept stille the name of
the thing they were creatyd of. Change the form of bre-
ad in the sacramēt and make therof the form of Aman.
Then these places will suffre the maner of speche right
well that aman may be callyd bread if he be made of
breade, as well as Aserpent callyd Arod because he was
se made of arod. But for asmouch as there is no forme
of the breade changid in the sacrament, belyue with the
Euangelistes and Apostoles that it is in mater and sub-
stannce uery bread, how it apoyntid to an holy use, to
be ministrid unto the church of god in the remembrance
of Christes death. With these wordes. Christ tok bread
and gaue it to his disciples Mat. 26. Luce 22. 1. Cor. 10. 11.
These men agre with them selves, in the sprit of god, and
teachith acertayne doctrine, those that defend these mas-
ses and transubstancion agreyth not with them selves.
And hath nothing certayne thone sayt the thing that
corruptyd is nothing but accidens, thother sayth that it
is the uery substannce of bread. Rede the booke of inno-
centius tercius de officio missæ, where as be these wor-
des, quod sicut miraculose substantia panis, uertitur in
corpus Christi remanentibus accidentibus panis: ita mi-
raculose redire substantia prioris panis possit, de qua ge-
neretur uel uermis uel quid aliud tale. Into what sub-
staynnce the water mynglid in the chalice with the win-
ne is turnid se the mind of Clement in the 3. booke of the
Decretalles it is turnid say he into ffleume. God of his
mercy Delyuer his churche ffrom souche doctrine. Yet

L

haue they an other Reason where with the deceaue
themselves with all and other. Thepore of god that can
do all thinges. And of these moost holy wordes: they
fframe many a false conclusion. Be cause god can do all
thing therefore I must belyue, that the breade in the sacra-
ment is turnid into the body of Christ. I would belyue
it, were it not agaynst his word. Now agaynst his word
he will do nothing, a full Christianly sayth Tertullian
agaynst Marcion. *Posse deum, nihil aliud est quam uel-
le; & e contrario. Non posse idem esse in deo, quod nolle*
it is thoffice of a Christiane, to know what god can do
by the word of god, and not to be curious to sarche
what his absolute pore is. He could saue the damnyd
soules in hell. But he will not it were agaynst his word,
Non remittetur in hoc seculo, neq; in futuro. He could
haue sauyd Adame and all his posterite other wyce
then by the death of his only sonne. For August. sayth
lib. 4. de Trinitate. Mors Christi non fuit necessitatis, sed
sue uoluntatis & potestatis. But he would not. By the cru-
eltie of his death, he would haue us to know how hor-
rible a thing sinne is before the face of god, and there by
teache us to be ware how we fall into his displeasure,
but we be trunks and in maner insensible, nothing mo-
uith us to uertew. He is more curiouse, then wisse to sar-
che to know the thing that appertaynith not unto hym
to know. It is the next way, not only to bring a man out
of the fauoure of god, but also out of his witt, for he that
sarchith to know aboue the reche of a mortall man shal
be cōfundid with immortall glorie of god. Let no Chri-
stiane hart therefore troble it selfe with this question
what

what god can do. But lik a diligent scoler lern his lesson
in the scripture, what he is bound to do. For the scripture
re, was wroten to lede us unto god, and unto repentayne
ce of yle. It was wroten to teach us god and all godlynis
and not to moue fouch questions as ingendrithe nor
fayth nor uerteue but contencion and discord and wor-
des with out end. It was wroten to be iudge of all men-
nes doctrine, and to saue those that Christ redemid with
his precious bludd, from all heresis and false opinions:
therin is conteynid all treuith and uerite. And better
was it with the church of god when it was only taught
and instructyd by it, then after that ony mannes decrees
were browght into the church. Mannis wysdome, yea
with as mouch light unto the worde of god, as a litle can-
dell yeuith unto the bryght sonne in the mydde daye.
Yet condemne I not the holy fathers, that hath wroten so
mouche in the defense of Christes Religion: But yee
god thanks that he had souche organnes upon therth,
that would rather dye, then to see the name of god and
his holy word to be contemnid of the worold. And a no-
table thing is it to mark the godly fathers in there wor-
kes wher as in the defense of the truth they a lege not
only the scripture. But also the testimony and Example
of the primatiue church. Not to stablyshe there fayth
because it was so usid of antiquite: But because they sa-
we, there elders use the worde of god in the same senses
that they dyd. As Epiphanius wryteth of one peter bis-
hope of Alexandria whom the Tyrant Maximinus
put to death: in this peters tyme there was one Meletius
that so wid a false doctrine, and sayd that euery sinne

committid was irremissible. As the nouacians and ca-
tharences say this doctrine so preuaylid that the greater
part of the people in Aegypt and Syria belyuid it. Peter
resistit not only by the scripture. But also that the disci-
ples of the Aposteles condemnyd this doctrine for an
heresie the lik may ye rede in the historie of Ioan the Apo-
stele apud Euseb. li. 3. pag. 60. As Christ is trew and his
word trew, so hath there byn allwayes in the churche
souch as hath folowyd the trewyth, and in that they ha-
ue wroten trewly we ar greatly edified. To se that they
and we agre in one fayth, and undrestond the scripture
alike, and use the sacramentes as they dyd according to
institution of Christ if ony error be in there wrytinges
we may leaue it by thau thorite of the scripture and of-
fend nothing at all they wrot not to be iudges if the scri-
pture, but to be iudgid by the scripture. Were it not to
satisfie the weake conscience of those that yet be igno-
rant of the truith (I would not in this mater of the sacra-
ment reherse the mynd of one doctor because we may
so fully and playnely know by thonly scripture what
the supper is and how it shuld be usid) and think that
souch as hath wroten of late dayes to be the first autors
of this doctrine, that the holy supper of the lord shuld
be a communion and no priuat masse or receauing of
the sacrament by one man, no though danger of death
seme to require the same. If souch as be sycke will nea-
des receaue the sacrament, let them receaue it as Christ
hath institutyd it, with souch other as shalbe present at
the declaracion of his fayth. But alon no man may recea-
ue it, though his fayth be nouer so good, and the mini-
ster

ster neuer so godly. How be it bothe the scripture and
likwyce the law ciuile, dooth rather improue thact, then
alow the doing of it. In this supper we shuld folow
Christ and the Aposteles, there doinges was absolute
and perseyth. Noman for a good intencion beside the
worde of god shuld add any thing to the doing of this
supper. Or tak any thing from it we readenot that they
celebratyed the supper in any priuat house, for any sick
person. The wordes of Iames seme to defend this reli-
gion cap. 5. infirmatur aliquis inter uos? Accersat pres-
byteros ecclesiae, & orent super eum &c. Vnto these sy-
cke people that he speake the of, he would likewyce ha-
ue commaundyed the bread of the holy supper to haue
byn brought, had it byn the maner in the Apostoles ty-
me. Saynct paule with many wordes declarith that this
supper when so euer it be celebratyed, shuld be don with
solemnyte in the churche. Cum conuenitis in ecclesia in-
quit, Audio dissidia esse &c. Agayne. Igitur cum con-
uenitis in eundem locum, non licet dominicam coenam
edere 3. Num sane domos habetis ad edendum & biben-
dum. 4. Itaq; fratres cum conuenitis ad edendum, aliud
aliud expectet, quod si quis esurit, domi edat. It shall not
be preiudicial nor nothing derogat thonor of the blessid
sacrament though it neuer be celebratyed in a priuate
house nor he that absteynith from the receauing of hit
out of the congregacion, nothing the warse Christiane
man. intyme past it was sufficient for the people to cele-
brat openly this holy supper, and was not usid to be
brought unto the sicke. Iustinianus imperator. Con-
stitu 57. unto tharche bishope of Cōstantinople Meme

hath these wordes, Etiam priscis sancitum est legitur.
Nulli penitus esse licentiam domi, quæ sacratissima sunt
agere, sed publice &c. and in the same place. Omnibus
interdicimus, magnæ huius ciuitatis habitatoribus, ma-
gis autem totius nostre ditionis, in domibus suis habere
quasdam quasi orationum domus, & in his sacra cele-
brare mysteria, & hinc fieri quædam extranea catholice
& Apostolice traditioni cōtraria. Sed siquidem domos
simpliciter aliqui habere putant oportere in sacris suis
orationis solis uidelicet gratia, & nullo celebrando peni-
tus horam, quæ sacri sunt mysterij, id eis permittimus.
This godly Emperoure Raygnid Anno domini 500.
whereby it aperith it was not the maner of those days to
celebrat the supper no where but in the congregacion
openlye as the pælah was commaundyd to be don, ne-
uer part of the lamme brought unto the syck man. But
etyn in there congregations as ye rede Exo. 12. Num. 9.
whereas Eusebius lib. 6. cap. 34. Ecclesiastes, wrytith of
one or too to whom the bread was ministrid in there
priuate houses. It was doune upon a singuler considera-
cion. The persones that receauid this sacrament in there
priuate houses were before excommunicatyd by thau-
torite of godes word, and before there reconsiliacion
fell into this danger of death, by sickenys: the deaken
was commaundyd to minister the bread unto them that
in the reseauing therof they might declare there trewe pe-
nitence unto the churche, and dye in the promeses of
god that desirith not the death of sinnerse. In the tyme
of Cypriane it was usid to yeue the bread of the supper
unto chyl dren if it were yeuen them as a sacrament it
was

was yle. But I cannot belyue it graunt it were, I will not
folow Cypriane but the institution of Christ I know
that he was but aman and had his faultes, as ye may se
by his opinion where he would souch as were Christe-
nyd of herytikes to be rebaptisid. We shuld not yet by
this auctorite, leaue the example of the Aposteles. Except
it be in souch places where as the commune ministry
of the churche is corruptyd, and the sacrament usid con-
trary unto the institution of Christe, there euery man
may in his priuate chambre with his Christiane and
faythfull brothers, communicat according unto the or-
der of the scripture. As we se Act. 2, 20. how the Aposto-
les dyd when the Pharises and pristes of the temple con-
temnid Christ and his ministry as well of the sacramen-
tes as of the preaching of the gospel. where as the faith-
fulles may receaue openly the sacramēt it sufficith them
it is not nede to haue it browght unto the syckman-
nes bedd. For the doing therof hath don hurt in the
church of god, causid many times the pore sick man, to
put his hope and confidens, in the externall fact and recea-
uing of the sacrament, and thought himselfe neuer suffi-
ciently preparyd to death, but when he had receauid
this externall signe. And thus was thabuse of the blessid
sacrament. Men say it is nether commaundyd, nether
for byddin by the scripture that the sick shuld use the sa-
crament, in there priuate houses. The wordes of Paule,
Ego accepi à domino &c. with the textes à fore reherfid,
shewyth not only how the supper shuld be celebratyd,
but also where it shuld be celebratyd. Sufficiat nobis
tradicio Apostolica. Let us conform oure selves unto

them as nere as we may. Would to the lord, that there
were no more ceremonies in the doing of this sacramēt
or any other in the church then the scripture makyth
menciō of then blessid and fortunat were the pore igno-
rāt people, that now by te and gnaw the bitter bark and
neuer tasty the the swet mis conteynid with in this exte-
nall signes, and no meruell: there curates be as wyse as
they, the blind leadith the blind, into ignorancie, fouch
godly preachers hathe there mother the holy church
apoyntyd, to haue the charge of those soules that Christ
redemid with his precious blude. Person and uicar, pa-
trone and byshope shalbe wayle doutles this horrible
sinne to deceaue the people of god of his moost holy
worde were the yeuerse of benefices, so god unto there
tenentes or pore people of the paryses, as they be unto
there dogges and horses it were well. for noman yeuith
his dogg to kepe, but unto hym that hath skyle how to
diet hym and to kepe hym in breath to mayntayne his
course. To saue hym he wax not mange his horse unto
hym that best can skyle to hand ill hym as well in the sta-
ble as in the feld. Every thing in the worold is better pro-
uidyd for then the soule of man. God matiners for the
shyppe. Polityk men for the commue wealth an Expert
phisicions for the body, a pleasaunt coke, for the mouth.
A well practysid capitayne for the wart, none in any
affers concerning the body shal be admittid unto any
office, but apt and cōuenient persones the best that may
be gote: in the church of Christ it is no mater passyd of
who bare office thowghe he know nomore what ap-
peraiyth to the charge that is committid unto hym, then
the

the lest of his paryshe. They take great payne to uisite
the sick and to ministre the sacramentes it were better
they neuer came anere the sick with the sacrament, ex-
cept they knew better, what a sacramēt ment and could
shew them godes promises. Which ar not only sealyd,
but also openlye declarid unto the church by the sacra-
mentes. And to make more open that the masse is no ce-
remonie, nor the bread there usid, no sacrament of go-
des, I will declare it unto the Christiane reader by the scri-
pture that teachith us what the sacrament is and how it
must be usid. That the Christiane reader by reason of
thabuse contemne not the thing it selfe. Thowgh the ab-
use of sacramētes is cōdemnid, yet must we not contem-
ne the sacrament thowgh thabuse of prayer be nowgh
te, yet prayer as god commaundythe, is good, thowgh
winne, make men drouke, yet noman sayth winne is
nowght, remoue then, thabuse of euery thing that is
godd, and let the thing, remayne stile. This is the diffini-
cion of the lordes supper. It is a ceremonie institutyd
by Christ, to confirme and manifest oure societie and cō-
munion in his body and blud untill he be cumme to iud-
gment. Euery word in this diffinicion is in the scripture,
that it is a ceremony institutyd by Christ Matt. Mark.
Luc. and Paule testifieth, that it confirmith the coniun-
ction, and societe of Christ, and his church these wordes
of Paule prouith. Quoniam unus panis, unum corpus
multi sumus. Nam omnes ex eodem pane participamus
1. Cor. 10. and that it shalbe donne till the end of the wo-
rld Paule prouith 1. Cor. 11. Mortem domini annuncia-
bitis donec uenerit, Now the maner how it was institut-

M

rid, and how it must be used in the church. It is written by Matt. Mar. Luc. and Paule in the places aforesaid. And Paule by name sayth cōuenientibus uobis &c. would the supper of the lord to be a ceremony of a public and commune assemblance, and would in this assemblance the gospel to be preachyd, god to be callyd upon, in the remembrance and fayth of Iesus Christ with yeuing god thanges that he would saue us by the death of his sonne. Therfor it is sayd, Hoc facite ad recordationē meī, do it in the Remembrance of me, what the supper is. And how it was institutid we see by the scripture. Now of the other part behold the masse and bring it to the gospel, then shalt thou perceauē it is no ceremonie institutid by Christ or his Aposteles. Nether nothing done therein according to the scripture but euerie thing contrary unto the scripture. Whereas Paule callith it a communion and would all the church to receauē it under booth kindes. They say it is best to be a priuat masse and eatyn by one pryst. Paule willith the gospel of Christe to be preachyd unto the congregacion, they mummul and dreame a sort of collectes and other beggery unto dead saynctes as nether profetyth themselves, nor other but blasphemith godes holy name. Yet say they it is a godly thing wher as god nether the scripture neuer ment souch Idolatrye, it is a ceremony institutid by more byshopes then twentye to the great iniury of godes word. And thauctours therof damnyd eternally except they repentyd before they departyd out of this worold, for they nolesse deceauid the people of god then the deuill in paradyse. He was not content to suffice
godes

godes commaundement as it was yeuē without a false
glose, ner these membres of the deuill would not Chri-
stes church, to use Christes holy supper as it was yeuē
by Christe without there deuillys he and detestable addi-
cions yet wyckyd membres of Antechrist, they must be
callyd the holy church. Thowgh all that euer they in-
tend, is the pest and destruction of the church, and there
religion as contrarie unto Christ as darkenys is to light.
And say if there were not souche ceremonies addyd un-
to the lordes supper as they haue in the Masse people
shuld be prouokid, to no deuocion, nor could not religi-
ously honor that moost holy sacrament, therefore say
they is all these ceremonies addyd. A profound rea-
son doutles, as meite for the mater as can be and as farr
fet, as he that neuer wist what a ceremony of Christes te-
stament is. But as one that neuer suckt other mylke then
of a cowe that hath caluid full many a thousand Bulles
of ledd therefore I will set before thies of the Christiane
reader the ceremonys of this holy supper conteynid in
the scripture and the significacion of the ceremonie not
ffaynid of my brayne, but by the expresse wordes of the
scripture and so teache the Christiane to loue the cere-
monies there expressid, and to detest the blind ceremo-
nies of men. Christ the same nyght that he was betrayde
unto the lewis sate at supper with his 12. aposteles and
among other godly talke in his sermon unto them he
sayde that one of them shuld betray him Mat. 26. Mar.
14. Christ that knew thart of all men saw the treason
that Iudas had wrought agaynst him and knew that he
was at a full poynt with the lewes, to deliuer him unto

them the mater was fully concludyd upon, and mony
receauid. This wyckyd man, was not yet so far paste but
there remanyd place of indulgence and for yeuenis or
else Christ would neuer haue admouysyd him so ma-
ny times: because god hatyth sinne, he admouysyd lu-
das in time to repent. But as a wyckyd person he contem-
nyd all admonicions, desirid to finishe his treyterous
purpose, and after that he had eatyn of that holy supper,
he depertyd out of Christes companye, and with all dili-
gence sought how to haue his admonitour slaine. Ioan
13. 14. declarith more at large Christes wordes and factes
at this supper. But these wordes of Matt. and Mark.
Shall admouishe the Christiane reader what ceremony
owghte to be usid in te church before the use of the sa-
crament. What te minister shuld do and what the rest
of the people shuld do. The ministers office is to make a
solenne sermon, to admonyshe euerie man of his deuty
and office towarde god, and to exhort all men unto
godly and unfaynid repentaynce. The peoples deuty is
euery one to proue and examine his conscience and
fayth, and so to eat of the bread and to drink of the win-
ne as Paule teachith 1. Cor. 11. And so to mark the word
of god preachyd agaynst sinne as though god himsel-
fe spake it. And remembre that when Christ sayd unto
the Aposteles that one of them shuld be tray him all we
re amasid at these wordes, and with sorowfull counte-
nāce thone beheld thother with great fere who it shuld
be they hard a wounderfull sene namyd, euery one exa-
minid his awne conscience, whether it were culpable of
ony souch sinne or not: and with fere demaundid who
it

it shuld be this act of the Aposteles declare what euery
mannes office is that cummith to the sermon, wher, by
the word of god sinne is accusid to examine his awne
cōscience, and se that no fouch sinne be in him that god
condemnith by his word. If he be culpable to repent
from the botom of his hart, and desyre for yeuenis. But
now adayes when sinne is rebukid, ffew men entrythe
into there awne conscience, but rather into other men=
nis. Supposith that the word of god rebukith the sinne
of nthers and not his, or else he iudgyth himselfe to be
no sinner whereas euery man hath abundannce and to
many, if he knew himselfe well, and fouch horrible fau=
tes as decerue eternall death. A good conscience wil be
sone pryckyd at the name of sinne, and be ashamed that
he hath offendyd so myghty alord, and aferd also of his
iudgmentes, and diligently amend his lise. The con=
science destitute of godes fere passith not adele of the
worde is mouid nether with fere ner with loue, but con=
temnyth booth god and his worde: as we may se, by Iu=
das, not only this sinne of obstinacy and contempt of go=
des admonicions unto penitence. But also uery Hypo=
crysie, as raynith now adayes ouer all the worold, men
affociat themselves in to the company of fouch as fere
god, cum unto the sermones to hyre godes wordes, and
benothing the better they amend there lief nothing at
all. They say it was a good sermon, the man spake well.
But what auaylith it, that he spake well and the herer to
lyue yle. What am the better that god and his word be
holy, or an other man uerteus, except I transform myne
yle lise unto the commaundement of god and lyue ho

nestly nothing at all. They yoies of Abraam Isaac and
Iacob in heauen appertainith not to souche as know on
ly the faythe of them. But unto souche as obey the cōma
undement of god as they dyd. Man must yeue place to
the word of god, when it is told hym, and refrayne from
all thinges repugnaunt unto the word, to promote the
worde that godes Kingdom maye raygne upon therte.
Who so euer prechye it, hyrith it prechid, or permittith
it to be preachyd, except he folowe it, nothing auaylithe
him. Those te scripture declarithe to be blessyd that wor
ke the word, and haue there medicacions in the lawe of
god the sermon must not be hard only for to know god
but also to ffolow god in his commaundementes. Beati
immaculati in uia, qui ambulant in lege domini Psalm.
110. Beatus qui in lege eius meditatur die ac nocte, Psal.
1. thus with an holy sermon Christ preparyd the hartes
of his disciples unto the holy supper, and not with saing
of masse. He exortid them to pacience. And to cōtemne
the worold, thone to loue the other and thone to bare
charitable thinfirmites of thoter, rede the cōfortable ser
mon of Christ from the 13. of Ioan. to the 17. and then I
make thy conscience good Christiane reader iudge,
which is the best wayes to prepare the wrechyd and sin
full man unto the supper of the lord. And which of
booth is to be preferryd a sermon as Christe usid and
his aposteles. Or those uile ceremonies that the bysho
pes hath brought into the churche every man baryth
another in hand that he louithe Christ and doothe ack
nowledge him to be wyser then man. It apperith not, for if
they belyuid as they say, they would not leaue his holy
testa=

testament featyed with his precions bludd, and folow
the supersticion and idolatrie, that the testament cōdem
nithe. This holye sermon shuld prepare the hartes of
souche as purposid, to communicat with the precious
body and bludd of Christ, lest they receauid this holy sa
crament unworthyly, to say with out penitence and the
fere of god. For althowgh sinne of his awne nature be
detestable and condemnyd by god. They that without
repentaynce receauith this sacrament aggreuat and do
ble there sinne be cause without condigne honor and re
uerence contemptouslye receaue the body of Christ.
After this preparacion unto the sacramēt. Consider the
ceremony it selfe without all mennis addicions only
prescribid in the word of god, and thow shalt perceaue
the action and doing of the supper preche unto thy sen
ses fayth and penitence. Christ toke bread gaue than
kes unto god, brake it and gaue it to his disciples sayng
take ye eat ye this is my body, that is yeuen for youe.
Mat. 26. Luc. 22. Mar. 14. 1. Cor. 11. The eris of the Chri
stiane hyrith that the body of Christ was yeuen and his
bludd shed, for his sinnes. These wordes and the brea
king of the bread betwene him and his Christiane bro
ther, dooth certifie him that the yre of god was great a
gaynst sinne, that would not other wyce be satisfied,
then by the death of Christ his only sonne, No godly
hart can iudge sinne to be lightyle, that was purchyd
with so meruelous a death and inestimable pryce. The
calamites of manne be great and his misereis wunder
full as we dayly se. Sickenis pouertie, exile bauis hemēt,
warr not only in the fild with oure Ennymies. But also

at home with all uerue and honesty, discord, debate,
contencion and stryffe between them, that shuld be in
moost peax and concord. Yea dayly war in euery man-
nys conscience betwyne uice ad uerue. Loost of god-
des. And loost of ffrendes, the greatyst loost of all loo-
stes to be robbid of the trew word of god. All these be
sacramentes and signes of godes displeasure and yre a-
gaynst sinne. And we arr troblyd and afflictid with the
semiseris to admonishe us of godes iudgment and au-
gre for sinne. But the testimomye of all testimonies of
this great and inspekable yre is the sonne of god, swe-
ting tyres of blud, contending with the iustice of god,
and fighting agaynst the deuill ad sinne only gote the vi-
ctory by deathe. He that is not mouid, nor ferd with this
thowghes of godes ire and the death of Christ, in ea-
ting, and receauing the sacrament undrestondith not
what the sacrament meanith. Now except Christ shuld
cum downe from heauen and dy agayn before oure
faces his death cannot be more lyuely expressid, then it
is in the scripture, he knew what ways it might best be
kept in remembraunce that suffrid the death in his aw-
ne body, and shewid the maner of this ceremony him-
selfe, and byd them do the same in the memorie of him.
Christ preachid a sermon brake the bread and delyue-
rid the cupp unto the hole congregation Matt. 26. Mar.
14. Luc. 22. so did Paule 1. Cor. 11. and then gaue thaukes
unto god and aydid the poure 1. Cor. 16. and this was the
memori of Christes death, and unto this hole acciō and
ceremoni of the suppe must these wordes be referrid, hec
quotiescunq; feceritis in mei memoriam facietis. And
not

not to the lifting upp of the chalice ouer the priestes head as it is vsid in the masse. Christ commaundyd this ceremonie to break the bread among the hole congregation, that by the doying therof the might return unto trew repētaynce and thinke when they break the bread and drink of that holy drinke, that as they breake the bread and drink of the cuppe, so it was there sinne and there fathers, that causid Christ to dye. This ceremony is godly and thus dooth the scripture permit to interpretat the doing of the supper, and not to breake the bread secretly with *per eundem dominū nostrum Christum filium tuum &c.* as they do in the masse. What neade hath the priest to break his cake at all if he mind not to depart of it to his neyghboure, he might eat it hole as well, it is but an Apy she contrefeting of Christ to make good the thing that is nowght. Because Christ and Paule diuidid the bread unto the hole church as A communion, they will diuid it in there priuate masses, though it be yle don yet hath it a certaine shew unto the unlernid of uertewe. Is not Christ well ffollowyd godd Christiane reader of these men? yes hardely. there masse and breaking of breade as like unto the blessid communion of Christes bodi and prccious blud, as uice is unto uertewe, and false supersticion unto trew religion. The masse is no ceremony of Christes supper. But a uery prophanacion of Christes supper. ffor this is a trew and certayne rule all wayes to be had in remembrannce. No ceremonie hath the nature and strenghe of a sacrament, when it is not vsid as the word of god teachy the, but contrarie unto the word of god; and to an other end, then the word

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of god assignithe it. The lewis and the turkes dooth use
at this daye circumficion, yet is it no sacrament. This ce-
remonie pleasithe not god, but it is a wickid supersticion
damnid by god, and don cōtrary unto the word of god.
Lykwice the masse where as one receauith the bread
and winne, the baring about of the hoste in profession,
Keping of it in the box. Doubtes it is not a sacrament of
Christes moost holy body, but a prophanacion of his
holy supper. For of Christes ceremonie it was sayd. Ac-
cipite & māducate, take ye and ete ye, it agreyth nothing
with a sacrament that they do. They haue not asmouch
as one place of the scripture that speakythe of a priuate
masse, baring it about in profession or Keping it in the
box. Beside that they applye it to an other end, then it
was institutid for and make it of no lese ualew then the
death of Christ, who ons for all sacrificid himselfe for
sinne upon the crosse Ebre. 9. 10. They cannot tell what
this word offerre meanith. When they say they offer
the sonne of god. It is a great mater to offerr hym, it is to
acknolege thire of god agaynst the sinne of the worold,
and to submit himselfe unto this yre. And to be a media-
toure betwene god and man kind, and likewice he must
entre the holy of holynis unto god. Therefore it is sayde
Hebr. 9. Per proprium sanguinem intrauit semel in san-
cta sanctorum, aeternam redemptionem inueniens, also:
Qui spiritu aeterno seipsum obtulit inculpatum deo. It is
an horrible heresy to say that Christ is offrid in the mas-
se for sinne. Christ ons offrid himselfe, it is oure office to
confesse and acknolege, that only oblation ons offrid
and to belieue that by the uertew of it god is pleacid only
and

and all oure lyffe yeue thanks to god for it. Let the godly people consider these thinges, and conform them selves unto the example of the primatiue church, and let the new massinges goo. I know that many men, gatherit out of the scripture many places. To defend this here sie of the masse. But it shalbe thoffice of euery godly man diligentlye to decerne and iudge, notha ac adulteri na testimonia a ueris. The maner of the Aposteles concerning this holy supper is best to be obseruid. ffirist in the church there shuld be reherlid, some godly lessons out of the scripture in atong knowen. The people instructyd with an holy sermon, not out of the ffestiual nor legēda aurea. But out of the holy bible. Then shuld there be commune prayere. ffyrst for remission of sinne, and the mytigacion of the peyne condign for the sinne ffor althowgh these too concurre to gather remission of sinne, and delyueraunce from eternall payne yet dooth god many times, punishe the transgressours with wonderfull afflictions in this liewe, as it may be seyne by Dauid, and Manasses with other and to be short what trouble or aduersite so euer we see in this world thei be sacramentes and signes, that god is displeasid with oure sinnes, how be it the prist or minister hath no poure to bind man to do this or that, to say this prayet or that prayer his office is only to shew by the word of god godes iustice agaynst sinne, and godes mercy in Christ to souch as repent and commyt the rest to god. Who some tyme punishith in this worold, and sumn tyme punishythe not. It is yet the custome of thold church to excommunicat souch as were commune adulterers, couitous per

stones 1. Cor. 5. Idolatres, blasphemers, slanderers. Drunk-
kerdes, and extortioners and fouche as for fere denied
the gospel of Christ. Except they, did open penitence.
Which was accommendable use and godly act, don to
yeue other men fere lest they shuld commit like offen-
ce, also it was a godd exploracion of the transgressours
consciens whether his penitence were trew or faynid.
But ye must undrestond that this act and discipline of
the church, is but an act polytik and ciuile to fouche as
hath professid to lyue in the commune wealthe of Chri-
stes church in an order lest that the uicious liefe of
the person shuld be aslaunder unto the word of god,
this open penannce apertaynith not unto the consciens
or remission of sinne before god, which is don only for
the penaunce of Christ. Therfore the church must be
diligently intructid of the doctrine cōserving remission
of sinne before god. It must know the differaunce bet-
wene the remission of the defaulte, and the remission of
temporall payne in the which god would many times
his displeasure shuld be knowne agaynst sinne, as in the
peyne of Dauid and Manasses. There is no church can
be gouernid without this discipline for where as it is
not, there se we, no godlynis at all but carnall libertye,
and uicious liffe. As in the commune wealthe where a
thiffe is as mouche estimid as a trew man, a brawler and
breaker of the peace, as an honest citicyne, for a conclu-
sion where as uertew is not commendid, and uice punif-
hyd, the commune wealthe shall sone com to cōfution.
The yle doers were all wayes punifhid and bauifhid
the company of the godd, not only among Christiane
princes

princes and in the lawe of god 1. Cor. 5. but also among
the grekes and Etnyckis souch as cōmittid murder and
incest were excōmunicatid. And lost not only there offi
ces in the commune wealth but were put out of the com
panie of all honest men and markid with a signe in the
upper uestement, that all men might know him to be as
he was aman to be auoydid, and none to eat nor drinke
with him, as long as he bore that signe as it is to be sene
by Orestes, peleus, Antilochus. And Adrastus that ca
me unto cresus with the signe of his transgression they
had also there execrecions and cursis, agaynst these ma
lefactors, and transgressors of honestie. As Phænix de
clarith in Homero. Propter stupratam coniugem pa
tris cōtra se diras recitatas esse. These thinges were usid
of antiquite that men shuld the more depely think upon
the greatnys of godes displeasure and yre, agaynst tho
se that had offendid and by that meanes the more to ab
hor from souch abhominacion, the gentiles that neuer
knew god, kepe the religion of there ydoles and reuen
gyd the transgression and uiolacion therof better then
the Christianes. Would to god it were more diligently
lockt upon. Vice more punishid and uertew more ex
tollid. After this prayer for recontiliacion unto god ffo
lowith. Prayer to oprayne the protection and defense of
the holy goost agaynst the deuill the worold and sinne
and that it shall please god to gouern euery man in his
uocation to do the will of god and not there awne wil
les then to pray for the goueruers of the commune we
alth that they may gouern and extoll the word of god,
and defend iustice, thē for the afflictid church of Christ,

that god would delyuer his people from the Rauening
woulues of Antechrist and yeue then trew pastors and
prechers that would study to gather to gether the fflock
of Christ so miserable dissipatid and separatid. Then for
those, that be ignorant of the truith that god would gra
unt them grace to be sauid in Christ w^{it}he his church.
More auaylith this prayers unto god then many thou
sand^s of men of warr to defend the church and cōmun
ne wealt of Realmes. As it may be seene by Moses whē
he prayed, the church of Israel preualyd. When he sea
fid it was put to the warst by here Ennymies. There is
not the poueryst in ony Realme nor moost weake per
son but may profit the cōmune wealth where he dwel
dith uery mouche. And healpe to bring it to the end and
perfection that the commune wealth was and is ordey
nid for. Thowgh he be not able to fight in the fild aga
ynst man, he may fight at home by prayer agaynst the
deuill, that mouith warr and sedicion to destroy the com
mune wealth. Thowgh his uocation be not to bare rule
in the commune wealth, yet may he pray that god yeue
grace to fouch as Rule, to rule well, as the cōmune weal
the is commune for all men, so may all men profer this
commune wealth, if they haue the knolege and fere of
god. Thus ment Paule 1. Tim. 2. where he exhortid un
to prayer and intercession with yeuing of thanks rede
the place and mark to what end they shuld pray. To o
prayne thend of the commune wealth and that by ex
presse wordes, Vt placidam ac tranquillam uitam dega
mus cum omni pietate, & honestate &c. But how negli
gent men be in this behalfe all the worold seyth. Impu
te

te a great part of this faulte unto ignorancie, that people know with not how great and difficile amater it is for a prince and gouerner to rule godly in his uocation. Neither how great a sinne it is to be unmyndfull of souche gouetners in the commune prayers of the churche then after these prayers and inuocations there shuld thanks be yeuen unto god for all his mercies. Then the wordes of the supper reherlid, and the sacrament distributyd to as many in the church as would receaue it, and demaunde to receaue it, so with thākes yeuing and distribucion of souche goddes as god hath yeuen unto euery man for the powre to depart, with loy and tranquillite of conscience. This is the ceremony that is a sacrament of Christes holy body and bludd expressid in the scripture and the auctor herof is Christ himself. A more godli and religious thing cānot be deuised, as ye maye se by the auctor of it, and by the diligent wryting therof by the Euangelist and Aposteles, what shuld cause the people to leue this holy thing wherof we be assurid that it is good and godly, and to use amasse, that hath no certayne auctor. Graunt it were not yles as it is of all great yles the warst, yet who would for sak a thing certayne and moost religious, for a thing uncertayne, and superstitious inuencion of man. Vse the sacrament with the same ceremonies, and nomore then be expressid in the new testamēt as Christ dyd, and it shall passe all the Masses that ar orde to be sayde in the worold. The externall use therof whereas fayth is, may succur an inward and secreat desperation of A troblyd conscience, so that the mind be not destitute of knolege. Those that to mouche fere and

tremble at godes seuerē and rigūrous iudgment. Know-
ing that sinne meryt the eternall death, the pore con-
science thus afflictēd by the meanes of the deuill, and
horror of sinne, takyth not as great hope in the mercye
of god, as fere of his iustice: is borne in hand that mercie
nothing auaylith, but by iustice to be eternally damnid.
Agaynst fouche imaginacions, and perilous tēptacions
auaylith the greatly the ceremonie and use of Christes sup-
per. For as man is by his senses drawne to accomplysh
he thact of all inwarde and secreat conceuid mystheiffe
and sinne, where as the senses find externall mater and
sensible occaciō to satisfie the will that willith the nothing
but sinne, so where as a godd opinion is cōceuid of god
in the hart, the iudgment of man perswadid aright that
god is a mercifull god and will pardon euery sinne
thowgh it be neuer so haynouis in Christ, the will that
with great difficultie consentith unto this assurid promi-
se of god in Christ, is the more constaynid to obey the
knolege of fayth, because the mind is not onlye inspi-
rid by deuine operacion of godes sprit that his sinnes be
for gyuen, but also by thobiect representyd unto the ex-
ternall senses to say the doing and celebrating of this ho-
ly supper where as the uery wofull, and cruell tragedie,
of Christes death, is set before the senses with breaking
of the breade, and drinking of the cuppe, declarith that
uerely all hope of saluacion, were paste remedyles, we-
re it not for the paynes, trauelles, death and bludshed-
ding of Christ where withall he satisfied the ire of god,
brake the prison of eternall death and sed man at liber-
tie, and lest this thing ons don by Christ shuld fall into
obliuion

oblution and out of Remembraunce, moost diligently
he hymselfe shew id the maner and forme how he wo-
uld his church might best be kept in mind of this inesti-
mable benefit, gaue and institutid this holy sacrament to
be usid for the consolacion of the fideles till the worol-
des end. And why shuld ony man take upon him to
change the testament of him that was so mercifull to dy
for us, and of souch wisdom, that heauen and earth and
all other creatures were creatyd and preseruid by hym?
Truly as he would no man shuld take upō him to chan-
ge thorder of ony thing that he hath made, not to apo-
ynt the sone for the night nor the mone for the daye, the
Erth to bringforth the fish hishe of the water, and water
the frute of therte but euery thing to remayne in thor-
der and state as he appointyd unto them in there first
creation. So no man ought to melle in the blessid sacra-
mentes, to peruert ony order institutid. By god, or say
this is godd to be addid, and this to be taken away: for
there imaginacion, to deck aprist with so many ueste-
mentes, and souch othere detestable pompes and Iuday
call apparellis as is in the masse, and say it is to the glory
of god, take the holy communion from the peopel, and
let the prist make apriuate masse therof is it not as mouch
to say as Christe was a foule and knew not how to cele-
breat the ceremony that representyd his awne deathe
with condigne honor and reuerence: doutles it blasphe-
mith god. For as he sayd these wordes, and would no-
man shuld add nor diminishe ony thing unto them.
Germinet terram herbam uirentem. Reptificent aquæ
reptile animæ uiuentis Genes. 1. And as he sayd unto

Abraam of circumsicion Gen. 17. unto Moses of Pefah
Exod. 12. gaue the sacramentes and how they shuld be
usid for euer as he had prescribid, Abraam ner Moses
who were of meruelous and singuler holinis neuer ad-
did one lot unto the fforme prescribid of god, thei know
they could use a sacrament with no more religion, then
when they obseruid institution of the yeuer. All the
prophetes that were after Moses time. Were as doctors
and interpretours of Moses law, yet neuer among them
all none that addid or diminishid any thing unto the sa-
cramētes. We haue a greater teacher, in our church then
Moses was. Christ himselfe. which gaue us his sacramē-
tes and the maner how they shuld be usid, the Aposte-
les and Euangelist, that be the interpretors of Christes
mind and pleasure, nether in the gospell, ne in the Episto-
les, neuer changithe one lot of the sacramentes, but usid
them as Christ commaundid. Souch nowē day as turn
and change the sacramētes from torder yeuen by Christ
Makith Christ inferiour unto Moses, The gospell unto
the law. And the churche of Christ unto the church of
Moses. And declarith them selves to be more contume-
lious agaynst the gospell thē the lewys agaynst the law.
Euery lew knew right well that there sacramentes were
sufficiently prescribid and taught unto them by the ex-
presse word of the scripture. These massers say that they
can amend the form that Christ gaue, and celebrate the
supper with more religion then the scripture teachith.
And of a communion they make a priuat masse. And
defend the same as a thing of all thinges moost holye.
Doutles if there sayng be true and there masse of sou-
che

che holynis as the make it of, we, ar litle be holding un-
to Christ. That he would not his churche shuld haue
the use of the sacramentes, playnly knowen by his testa-
ment as the use of the sacramentes unto oure fathers we
re knowyn by the lawe, ffortunat then were those that
were of thold church before Christ was born: for they
were certayne of there ceremonies and sacramentes by
the expresse word of god, which cannot lye, but we in
the time of the gospels as they saye must belyue the do-
ctrine and tradicion of man, and obligat booth body
and soule unto the same, as unto a treuth infallible, and
prefer it before the word of god. For wher the word
saith one thing thei say an other. The scripture that affir-
mith the supper to be a communion, they say it must be
apriuat Masse. Christ said, Bibite ex eo omnes. And so
sayd Paule 1. Cor. 11. they say thone kind is sufficient for
the people. Had ony doctor amūg the Iewis usid souch
Ablasphemy agaynst the law of Moses, the people
would not haue browght the doctor unto the scoles to
haue disputid the mater, but before the iudge to haue
had sentence of death agaynst him, that they might ha-
ue slayne the blasphemoure with stones. Vnto us that
be Christians agaynst Christes law they may say what
the list, and haue good thank for there labour. Better ea-
reys gyuen unto the word of man then unto the word
of god. A tale of an old tubbe, better hard then a godly
sermon of the new testament. People could neuer haue
binne browght unto this contempt of goddes trithe
had not the deuill, and the deuillish lawes of bis hopes
takin the word of god from them wherin only is declae

rid the will of god unto us, what is godd, and what is
yle, what to be chosen, and what to be refusid. A thow=
sand times more ignoraunt ar the Christianses of the go=
spell and of the hole scripture, then the lewis. Neuer met
I with one lew but he could reason familiarly in ony
booke of the old testament as a great lernid man among
the Chrtistianes in ony place of the new testament. Yea
and likwice some in the new testament also, and by the
New testament with many strong argumentes can pro
ue the masse and other ceremonies to be agaynst the
new testament. To the great shame of Christiane men
that thennemies of Christe, know better what is contey
nid in the new testament, then those that hath professid
Christ, and no meruell for euery lew, is able to instruct
his awne familie in the bible and beginnith to teach his
child the 20. chapiter of Exod. as sonne as he can speke
Aleph. God of his mercy turn them to his fayth, and
then I dout not they will more auayunce godes gospell,
then we, and better kepe the word of god in honor with
out false gloses then we. I desire those that defend these
Masses and other robbery of godes glory in the church.
To make some boke of euery thing that they defend.
Shew who was thauctor of there doctrine, and first
brought it into the church in whois days and what ye
re it was don. And proue there booke to be good, by the
worde of god only, or else noman wil be lyue it. And
that there use of the sacramentes is prescribid unto the
church by the worde of god. And tell us what differen=
ce is betwen a sacrament and the thing signified by the
sacramēt. Or whether the sacramēt and the thing ment
by

by the sacrament be one thing, and what I shuld iudge
of the signes and what of the thing signified by the si-
gnes. The scripture teachith other wyse then the popys
he church teachith of sacramentes god sayd unto Noe
that the Rayne bowe was a signe of the conuenant bet-
wen god and him. Gen. 9. sic Abrahamo de circumficio-
ne. Eterit leooth foederis inter me & inter uos Gen. 17.
de Pesah Exo. 12. & erit hoedam uobis in signum. Eterit
uobis dies ille in memoriam, & celebrabitis eum, pro fe-
sto domini in generaiiones uestras. Now let the Chri-
stiane reader mark our sacramētes and the wordes that
Christ usid when he institutid them and se, how that
Christ alludid unto the sacramentes of thold church,
he sayd that pesah shuld be celebratyed and the day of
that solemnite kept holy as a memory, of godes mercye
don in Aegypt when he killid by his Angell all the first
be gotten in Egypt and sauid the Israelites. So sayth he
in the Euangelistes by his holy supper. Do it in the me-
mory of me. And paule saythe as many times as ye do it
ye shall declare the death of the lord till he cum, they of
thold time kept in memori the fact of thangell in Egypt
and caryd not with them allwayes the Angell in the sa-
crament of pesah but thangell when he had don his offi-
ce apoyntid by god returnid agayne into heauens unto
god. Souch as be of Christes church kepe in memorie
the fact of Christ don upon the earth for the saluacion
of the worold by the death of his innocent body, and
dooth not Carie a bout in the sacrament the body of
Christ it selfe, for that after xl. dayes ascendid into hea-
uens after that it had don the office that god apoyntid it

unto, to say to be slayne upon therthe, and then to ryse a-
gayne and be exaltyd into the unspeakable loys of hea-
uen. As Paule sayth ascendit ut adimpleret omnia Ephe.
4. he ascendyd to fullfill all thinges, not with his corpor
all presence as some men say, but to fullfill all thinges
that was wroten of him in the law, the prophetes, and
Psalmes and to leue us a sacrament of his blessed sacrifi-
ce in the church, to be a meroy of that glorious deathe
untill the woroldes end. Whyche sacrament is not a ba-
re signe and token of his death only, as many men ima-
gine as the picture of hercles, is hercles. Or the imayge
of Iubiter, to be iubiter. But I put a smouch difference bet-
wene the sacramentes of Christ, and all other signes and
tokens not apoyntid for sacramentes. As I do betwene
the seale of A prince, that is annexid unto te wryting or
charter that conteinith all the princes right and title that
he hath unto his Realme, and the Kynge's armis pentid
in a glasse window. fouch seales annexid unto so waigh-
ty wrytinges be no lesse estemyd, then thole right, title,
or Cleme that is confirmid by the seale, though the ma-
ter of the seale be nothing but wax, not for the ualew of
the mater, for too pence will by ten times a smouch
wex. But for the use that the mater is apoyntid unto.
And he that would take upon him to deny the Kynge's
seale in fouch a purpose and say, it is but a pece of wax it
were no lesse then treason and a uery contempt of the
Kynge him selfe. Because the kyng hath apoyntid that
seale to be honorable receauid and reuerently usid of all
men. And as the wrytinges sealyd dooth confirme and
declare the right of the honoure unto all the worold, so
dooth

dooth the sacramentes confirm thassurance of euer la-
sting lief unto the sayth fulles, and declarith the same
to all the worold. And as the mater, substance, and land
it selfe is not corporally, nor really conteynid in the wry-
ting nor annexid to the writing, nether brought (when
ony mater of contrauersie is for the lond) before the iud-
ge with the wryting. Nomore is the corporall body of
Christ brought before the church neq; cum pane, neq;
in pane, neq; sub pane, neq; per panem, neq; ante panem
neq; post panem. But when the minister delyuerith un-
to me the thing that is in his poure to delyuer to say the
bread and wyne cherishing the wordes of Christes insti-
tucion, the holy goost deliuerith unto my fayth which
is mountyd and ascendid into heauen the precious bo-
dy and bludd of my sauour Iesus Christ spiritually, and
not corporally, so dooth the merites of this precious bo-
dy in heauē fede my poure wrechid soule upon therthe,
and no contradiction or impossibilite for Christes body
so to do. It may be in heauen and yet extend his uerteue
by the operacion of the holy goost into my soule by the
meanes of fayth, which at the time of the receauing of
this sacrament is in my soule and out my soule, as the
sprit of god is, in euery godly hart and out of the hart in
heauen with god, so was god at the creacion of man un-
to his awnely knice in man, and out of man. Yet to ma-
ke it more playne as the sone in heauen dooth extend
downe his beames, and lighthyn the hearthe. So dooth
Christes body, by fayth in spirit, expulse all darknis and
sinne out of the hart mouith not bodely, but is euery
where, where faythe is spiritually, an at one tyme. As

aman Remaining in one place, may adresse his thoughtes into heauen or in to hell as many times as he lystithe to meditat ether thone place or the other. So Paule exordith the Christiane man Ebr. 4. Accedamus ad tronum gratiae, ut misericordiam & gratiam & axilium opportunum inueniamus, Calling the trone of grace our sole mediatour: to say the peace maker betwē god and man. This body of Christ is only in heauen and no where else, as lo sayth 1. Epist. 2. so dooth August. writ tractat in Ioan. 30. Sursum est dominus, & iterum corpus enim domini resurrexit, in uno loco oportet esse, so dooth the master of the sentence aleghe his wordes, and not, in uno loco esse potest, as the later edicion redith. How ffonde doctrine the scole men teachith it is playne. Lambertus in the sentence innocentius in the decretales, De summa trinitate, & fide Cath. ca. ffirmiter, and Nicolaus pape de consec. Dict. 2. cap. Ego Berengarius. This doctrine subuertith it selfe if men Mark it well. For assone as they haue confessed the breade to be the essenciall, and substanciall body of Christ, and the wyne, his naturall bludd they add, sed inuisibiliter & ineffabiliter, & non ut in loco, non qualitatiue, ant quantitatiue. So dooth Thomas aquinas parte 3. Quaest 76. and Lombertus lib. sentent. 4. Distinct. 10. sophistically dispute the mater. Is it not a wounder that men will not mark what contradiction is in there wordes, ffirst the say Christes uery naturall corporall, phisicall, substanciall and reall body is in the sacrament. The body that died upon the crosse. Was burid that ryse the third day, that was taken into heauens, and yet they mak it with out qualite, and quantite,

es notis this ameruelo9 doctrine to say Christe now hatq
abody, that is nether great nether smale trew ly if he ha=
ue now souche abody as is inuisible, without all qualia=
tes and quantites, then had he neuer upon therth a trew
body, but a phantasticall body as they make him to ha=
ue in the sacrament. But I confirm my saythe by the scrip=
ture that teachith of his incarnation and uery manhod
Matt. 1. Luc. 1. Rom. 1. Ebre. 1. 2. 9. 10. Matt. 26. 27. Mark
14. 1 and by all the scripture and let this false imagina=
cion of Christes body passe that they speake of to be in
the sacrament. And would the Christiane reader, not to
be mouid, with this doctrine at all. But to set saynct Au=
gust. agaynst the master of the sentence, and all other
scole doctors be the realistes or fformalistes. He decla=
rith playnly that no body can be, except it ocopy place
Epist ad Dardanum 57. Spatia inquit locorum tolle cor=
poribus, nusquam erunt, & quia nusquam erunt, nec e=
runt. Tolle ipsa corpora qualitatibus corporum, nō erit
ubi sint, & ideo necesse est, ut non sint. Thowgh Christ
be Absent bodely from his churche, yet with his ayed.
Helpe and consolacion he is present in sprit which suffi=
cit untill the end of the worold, whereas we shall se his
glorious body in dead really and corporally that now
haue but a signe and sacrament therof whiche sufficith
to kepe that holy sacrifice in memorie: and is profetable
so that the Christiane man be well instructid what diffe=
rens is betwene the signe and the thing representid by
the signe, and taky the not the one for the other as saynct
Augustine teachith lib. 3. de doctrina Christiana ca. 5. 8.
and as Paule teachith Roma. 4. interpretating the wor=
P

des of Moses Ge. 17. Hoc est pactum meum. And saith
that Abraam receauid Sphragida iusticiæ quæ per fidẽ
apprehenditur and sayth playnly, that circumsicion was
not the allyance betwene god and Abraam. But the cõ-
firmacion of the promesse grauntyd and yeuen before.
And so be all othere sacramentes, whether they be of
thold churche or of the New callid Sphragides: signes
and confirmacions quia sunt uacalia, uisibilia quædam
& palpabilia testimonia, ac ueluti consignationes pro-
missionis dei accepte, per fidem in Christo. Therefore it
shalbe necessarie for the Christiane Reader to lern be
hart what a signe is and to know the nature and office
therof. A signe is a thing subiect unto the senses, where
by is remembrid, the thing signified by the sinne. This
thing knowen men must tak hede they attribute no mo-
re, nor no lesse unto the signes then is to be attributid of
right. And what so euer uertue be representid by the si-
gne, yet must we iudge of the signe according unto the
nature of the signe, As in the time of war if the Capitayn
ne, ether by a word, ether by holding upp of his hand
would signifie unto the rest of the hoost when they
shuld marche forthe, or retyre backe it is nether the
word, nether the beck of the hand, that is the marching
forthe or retyring backe. But these signes declarithe un-
to the souldiers when they shuld go backe or forthe by
the examples of the scriptures I will make it more playne
that every man shal be able to iudge aright of a signe
Red the 10. chapter of Num. Where as the children of
Israel departid from the desert of Sinai, into the desert of
Pharan in warr like order, every man apoyntid unto his
Capi-

Capitayne, and under what Baner he shuld. Be every man that was of the tribe of Iuda to be under Nahson the generall Capitayne of that tribe, and under his baner. Souche as were of the Tribe of Isachar to be under Nethanaeel and his baner. They of the Trybe of Zebulon under Elyab and his baner, and so forthe as it is wroten in that chapiter. Now note what a signe is in this place a marke or open token where by every man in the hoost knew unto what capitayne and cōpanie he shuld resort and when every man was in his proper place, the one knew by these signes and banners of what lynayge and progenie the othere was. Here seyst thou Christiane reader, what a signe is, a declaracion of the person unto what capitayne and Trybe he apperteynid. The signes made Noman of the Trybe of Iuda but declarid him that was in that ward to be of the Trybe of Iuda. Here is the signe and the thing signified by the signe well declarid. Now were it yle don to call the banner and signe the Trybe of Iuda and say the signe were the thing representyd by the signe. The signe therefore of every thing must be iudgid after his nature if it be clothe to say it is clothe: if A man shuld haue made a garmēt of the baner of Iuda, a sayle clothe, or ony couering for souch thinges as were in the tabernacle, they would haue iudgid aright as the thing was and callid it a cote of clothe. According to the mater where of it was made. When the keys of ony cite or towne be offrid unto temperoure, or prince, as unto the supreme, gouerner therof it is a signe and sacrament of the citicens obedience unto the prince to whom thei be deliuerid, but if ony

man would aske what the signe of this obedience were, every man would answer it is a key, or keys, and not the subiectes obedience under the form of a knay. Or else say that the Citie and Citycins be turnid into the knayes or the knays into the Cytie or Citicince or ony souch like frace. But they know that obedience is in the hart, and a signe of the obedience is the knayes. For incase the prince had no better assuraynce and warrant of the Cyticins obedience, then is conteynid really and substantially in the keis, they might be ffraude alure him with false hope unto the gates of the Cytie, and then bolt the gates within side agaynst him, and not only kepe hym out of the Cytie, but also by treason put him out of his liefe then receauid he nothing in the kayes. Like wyce if ony man shuld fayne himselfe to be the prince of the Citie and the Cytiens unwares therof shuld deliuer the keys and after the deliueraynce know that he is not the true prince, well he may kepe the sacrament and externall signe of there obedience, but he shall not entre the Cytie ony thing the rather. Now with this signe this cotintre fetid prince receauith not at all the thing ment by the signe. Nomore then he that was of the Trybe of Dan could make himselfe of the trybe of Iuda, with standing under the baner or signe of Iuda. They say that the signe is not only a signe of the thing, that it signifieth, but also there is cōteynid in the signe and with the signe the thing that it signifieth. That is not so. No signe in so much as it is a signe can be the signe, and the thing mēt by the signe god commaundid the Children of Israel to blowe the siluer trompetes when they entryd batell
agaynst

agaynst there ennimies that there by they might remem-
bre that god had not for gotten them, yet was not the
mercy of god and there uictory inclosid in the trompe-
tes. So these signes in the sacramentes, because of godes
promis and contract made with his church, ar tokens
that god will yeue the thing signified by the sacramētes.
Nomā therefore upon payne of godes displeasure shuld
cōtēne these holy sacramētes. Nor nomā of the other pt
shuld iudge of thē more thē of right may be admittyd, a
haid thing is it to kepe the meane. Or else we extolle te
signes ouer mouche or else to mouche condemne them.
souch as make the signes of the sacramēt whiche is brea-
de and wyne god, cōmitt idolatry and knoyth not what
a signe is the people ar nat only abusyd in this sacramēt
but also in euery other thing usyd in the church for lack
of knolege. the ringing of the belles, was institutid to cō-
uocat and call to gether the congregacion of the church
at a certayne oure to hyre the worde of god and to use
the holy sacramentes. Or else to shew when there shuld
be ony consultacion an assemblaynce for maters tou-
chyng the comune wealthe. The thyng is now come
to that poynte, that people thynke God to be hyghly ho-
noryd by the sound of the Belles some thynke that the
sounde hath poure in the soule of man the ring so dilis-
gently for the dead that the breake the Ropes to pull the
soules out of purgatorie. they say that the sound candry-
ue away the deuyll, and Cease all Tempestes. othere say
that the sounde mouythe and storyth unto deuocion,
doutles thei iudge amysse, if deuocion cum whyle the
bell Ryngith, it commyth not there by, but by Godes

spirit, for it is not the nature of the sound to yeue it, it may be a signe of deuotion, as the comete or blasynge starre, may be callid a signe of godes ire or angre, though the starre of is nature is not to be feryd. But there is an other thing that ferithe the man, the fere of godes punishment, so the croing of the cocke is a signe of the drawing nere of the sonne unto our orizon, it may be also thocasion that aman rysith erly in the morning. How be it the croing of the cock causith it not. But the businis and affayrs that he hath to do, the loue that he hath to serue god in his uocation, or else he would not ryse at the calling of the cocke, but slepe as a slouthfull man untill he could slepe nomore. How be it it may fortune men will obiect and say, that these signes that I haue spokē of and the signes of the sacramentes ordeynid in the churche be not like. All one concerning the nature of signes, the diuersite is by the word annexid unto the signe, and the use wher unto the signe is apoyntid. There ar too kindens and diuerse sortes of sacramentes. And god is thaurctor of them boothe. Thone kind apoyntid unto the ministry of the church allwayes to be usid in the congregation of god, and hath the word of god and promesse of godes mercy annexid unto it, so that who so euer contemnyd the use of those sacramētes were excludid from the promesse of god and also ffrom eternall lieffe of the se fort of sacramentes were too in the churche of the Israelitis. Circumficion and pefah. Gen. 17. Exo. 12. Of the other sort of sacramentes. Was the arke in the Clodes, the which god, callid the arke of his allyaunce between hym, of the one party, man, and best of the other party
Gen.

Genesis 9. and likewise the coelestiall fier, that consumed the sacrifice of our fathers in the beginning of the world. Genes. quarto. There was none of these too appointed by god to be used in the ministry of the church, as circumcision and pesah was. But god at his pleasure when he lystyd, shewyd by such signes his loue and fauour unto the yyes of such as loued him. Notwithstanding there was no promise annexed unto these sacramentes of liue eternall. Now in both these sacramentes as well those that were appointed, to the ministry of the church as those that were not. Were none other then testimonys of the promise that god had made with them that used the signes before they receaued the signes, and the cause why God would annex these signes unto his promise though there be many yet is this the principall, to admonish him that receaued them of Godes pleasure and God will towards hym, to excite and confirme the faith he hath in the promises. To declare his obedience unto God, and by the use of these sacramentes to manifest the liuing god unto the world and yeue occasion to other for to do the same. Then at these sacramentes, as uery Chaynes and synewes to conioyne and bind to gather all the membres of Christ in one body wherof he is the head, by the which exercise and use of sacramentes, the church of god, declarith it selfe, to be deuided from all other nations that use not the same sacramentes. But beware Christiane reader when thou speakist of themd wherefore the sacramentes were instituted, that thou confound not the ends and take one for the other. For if thou do, thou hast ascendid

the next gre to neglect the sacramentes Some say the
ar but signes of oure profession that discern us from
other people. As in time past the Romaynes were kno-
wen ffrom all other Nations by there Apparell. But we
must understond that the ffyrst cheyffe and principaule
cause why the sacramentes were institutid. To be testi-
monies of godes pleasure to wordes us as Paule sayth
by circumficion Rom. 4. Behold the scripture, and then
thow shalt se all wayes that signes of godes ffauor we
re yeuen unto the faythfull, and ceremonies annexid un-
to the promesse of grace, ffrom the ffall of Adam unto
this present day. And as the promese was renewid, so
god gaue new signes and testimonys of the promesse.
Affter the ffyer unto Adam and Abell. Circumficion
unto Abraam, because the promesse of saluacion was re-
newyd and made more open unto Abraam, then unto
Adam. Inimicitias ponam inter te & mulierem, et semen
tuum & semen illius &c. Gene. 3. now by expresse wor-
des unto Abraam. In semine tuo benedicentur omnes
tribus terræ. Shewid that in his seade all the worold
shuld be blissid. And when this promese of god unto
Abraam, by reason of the long captiuite of Abraames
seade in Egypt was like to haue byn for gothen, and the
truith of godes wordelitle regardyd among the posteri-
te of Abraam. God sent agayne new preachers of his
trewith Moses, and Aron, to call this gospell unto re-
membrayunce, in semine tuo benedicentur omnes tri-
bus terræ. And with the restoring of this light agayne
unto the churche, he gaue like wyce new signes many a
one as the 4. latter bookes of Moses testify the namely
the

the killing of the lame which was a sacrament of Christes death to cum. What occasions is there gyuen to mortall man to rendre thanks unto god, for the preseruacion of his churche, that when the light of truith seemed to be cleane put out, he kindelid it agayne. After Noe, the preacher of the promesse was Abraam. After Moses, Samuel, Dauid and other, in the time of the Phariseis and Saduceis, Simeon, Zacharias. Anna & Maria. When the light of the gospell was brought into the churche, there was also new ceremonies and sacramentes gyuen to be signes of godes promesse. Baptisme and the supper of the lord. The which too sacramentes we haue for circumcision and Pesah, And ar the same in effect with the sacramentes of thold law, sauing they signified Christ to cum, and oures declare and signifie Christ to be passid bodely out of the worold. And that the Elementes and mater of our sacramentes is chaungid ffrom there. For the lame that signified Christ to dy we haue bread and winne that signifieth Christ to haue died, and as Christes body was not corporally in the lame, nomore is it in the bread and winne. ffor they be sacramentes of one and the same selfe thing, institutid by god to one and the same purpose, thone to prophesie the deathe of Christ to cum, thother to preach and manifest the deathe to be past, the one comaundid to be A memory of the thing donne in Egypt, Exo. 12. thother to be a memorie of the thing don in the mount of Caluary 1. Cor. 11. the memory of thone was not the thing that was remembrid by the memorie nomore is the other. For of thinges like, must be like iudgment yeuen, in the one re-

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maynid uery ffleshe, the lame, in the other uery bread
and winne. In the one the iudgment of senses was not
reprehēdyd, nomore aught it to be in the other, the effect
of the one sacrament, scilicet Pesah was only receauid
by fayth and not by hand deliuerid into the mouthe of
the receauer, so is the other. The one had his promesses,
and proper ceremonies how it shuld be usid by the
word of god, and noman to change the use therof, so
ought the other. For the gospell is as suffieēt to teache
us all thinges, as the law was unto the lewes, and a bet-
ter and more holy minister is Christ of our church, then
Mose of the lewes church. The false interpretacion of
the lewes corruptid the iudgment of oure fathers, as ye
may se by the scripture and uehement preachinges of
the prophetes, so hath the decrees of byshopes corru-
ptid the iudgment of the worold in oure time as ye may
se when ye confer there doctrine unto the doctrine of
the Aposteles. The malice of man could not utterly de-
stroye the truith in our fathers time, nomore shall it do
in oure time Christ hathe prayed for his church and
his prayer is hard Ioan. 17. it shall be upon the erth till he
cum to iudgment Matt. ult. though allwayes afflictid
and persecutid by souch as contemne bothe god and
hit word. But it shall suffice the seruaunt to be as his ma-
ster was we reade how he entryd with many afflictions
so must euery man that wilbe sauid Ebre. 11. Rom. 8. the
church of Christ may welbe comparid unto daniell set-
ting Among the lyons destitute of all humayne ayede
and defense, deliuer it out of the caue, yet shall it wan-
der upon therth as a contemptible thing of no Estima-
cion

cion not knowing where to rest here hed, pacience
must suffre this opprobrie and abiectiō and when she
can not be receauid as she is worthy into the palyce of
the ryche, she must be cōtent to lodge in the stable with
Christ among the brute bestes. Yet god Manie times
dooth resuscitat of his great Mercy diuerse princes and
godly mindyd kynges for the defense of the church, as
he dyd Cyrus and Constantinus with many other. And
in my dayes it pleacid god to moue the hart of the moost
noble and uictorious prince Henrye theight of a blessid
memorie to deliuer his subiectes ffrom the Tyrannie of
the wyckid Antechrist the bys hope of Rome with ma-
ny other godlye and diuine actes, which browght the
light of godes worde into manie hartes. Beseching the
eternall and lyuing god. That this oure moost gracious
and uertewes Souerayne lord Kyng Edward is succes-
sor may godly performe the thing that is yet to be desi-
rid, and leaue nomore doctrine in the churche of in-
glond, nor other booke to instruct his subiectes with all
Then the moost godly yong prince Iosijahu leste in the
land of Iuda an Hierusalem. His moost noble actes be
wroten 4. Reg. 23. he remouid all false doctrine and Ido-
latrie out of the churche and restoryd the booke of the
lawe into the temple, bound himselfe and all his subie-
ctes to honor and obey god only as that booke taught
Manasses for the time of many yers conspirid nothing
but the abolycion and destruction of godes word, kil-
lid the prophetes of god and many other godly perso-
nes, in that time of persecuciō some godd man hid in
the temple an Exemplar of godes law, which by deuine

operacion was found in the raygne of Iosijahu. A god
act of him that hyd the booke and a godly act of the
king to bind his subiectes unto that booke. He that had
sawght all te churches in inglond before 16.yeres shuld
not haue found one bible but in euery church souch ab
hominacion and Idolatrie as the like was not sith the ti
me of Iosijahu, euery where Idoles with all abhomin
acion, and as I perceauē by a frindes letter of mine of late
in a Certayne church in Ingland, was an inquisicion
made for the bible, by the kynges maiestes officers, that
in stede of the bible found the leffte arme of one of those
chartehouse Monkes that died in the defense of the
byshope of Rome Reuerently hyd in the hygh aulter
of the church, with a wryting conteyning the day and
cause of his deathe. Doubtes a uery sacrament and opyn
signe that they be hypocrites and desemblers, and not
perswadyd of the truth in there hartes. And I trust to
hyre that the Kynges maiestie, neuer put his officers to
great payne to bring them to Tiburn, But put them to
death in the church upon the same aulter wherin this
relique was hyd, and burnt there the bones of the trete
rous ydolatraes, with the relique, as Iosijahu did all the
false pristes 4.Reg. 23. And the doying therof shuld not
haue suspendid the church at all, but haue byn, a better
blissing therof then all the blissins of the byshopes of
the worold, for god louithe those that be zealous for his
glorie. But what the cause shuld be, now that the littell
ydoles be cast out of the church (thowgh the moder
of them all be there yet) and yet people be ydolatres. It is
easi to be perceauid. The wantt of the word of god, dili
gently

gently preachid. Rede the 33rd chapiter of the 2. bok of Paralip. Where as the good king Manasses after his captiue in Babylon was returnid ffrom his wyckid lieffe and restoryd unto his Kyngdom, with great diligence, he destroyed fouch Idolatrie as be fore he stablyshid in his Kyngdom ouer trew all the aulters of Idoles, with great diligens. How be it in the 55. yere of his Reygne he departed out of his mortall lieffe before he could conueniently restore the booke of the lawe and the trew word of god unto the people, so that not withe stonding the kynges godly pretence and destroying all Idolles, Populus immolabat in excelsu domino deo suo 2. Paralipp. 33. A manifest Argument that it sufficith not to remoue thoccacion of yle, but there must be gyuen occacion of godd. when ydoles be cast out of the churche, the word of god solye and only must be brought into the church and so preachid unto the people, that there false conceuid opinion may be taken out of there hartes, and taughte to abhorre ydolatry by knolege, or else will they return agayne to there supersticion as many times as they haue occacion, yeue them. The trew word, and fouch as can preach it treuly unto then, them will they swere in there conscience neuer to serue other then the lyuing god of heauen, as ye may se 4. Reg. 23. by kyng Iosiah and his subiectes. Stans rex iuxta columnam, percussit foedus coram domino, quod ambularent post dominum, & obseruarent praecepta eius & testimonia eius atq; statuta eius, toto corde, atq; tota anima et exequerentur uerba foederis huius, quae scripta erant in libro illo. Stabatq; cunctus populus consensciens foederi illi. When they

were perswaded by the word of god that ydolatrie was
naught it was no nede to bid them beware of ydolatrie
in the time of Manasse graunt father unto this uertues
Kying Iosijahu, it was no meruell thowghe the people
leste not there Idolatrie, because the kyng being preuen
tid by death, could not with the taking awaye of the
uice, plant uertew as he would haue don doutles, But
the mercifull lord, uouche sauid to performe this old
kyniges godly intencion, by the yong uertues and ho
ly seruaunt of god that was cronid kyng in the viij. yere
of his ayge. Whois exemple I dout not but that our mo
ost gracious Kying will ffollow. Hauing so godly ago
uernoure, and uertues consolers, whois yeys cannot
be darid with these manifest and open abhominacions.
To haue a god of bread, or the holy and moost blyssyd
supper of the lordes deathe thus abusid. There is one no
table thing to be markid in this yong kyng Iosijahu.
When that Hilkijahu the hygheprist, delyuerid unto
the kyniges secretarie Saphan the booke of the law that
he had found in the Temple, and Saphan Rede the con
tentis of the booke before the kyng. Moud with a wo
underfull sorow and heuinis of hart for worent his clo
thes and sayd unto those that were present go pray ye to
the lord, for me, for the people and for Iuda. For great is
the furor and angre of ihe lord agaynst us, because oure
fathers hard not the wordes of this booke and lyuid not
therafter. Declaring by these wordes that all the captiui
tes, misery and troble that his predicessours susteynid,
was for the contempt and neglectyng of godes worde.
The obseruacion wherof is the preseruacion of all pu
pliche

plicke and cōmune wealthes. The uiolacion of it to be the subuersion and destruction of the commune wealth. As it may be seene by those too kynges Achas and Ezechias 4. Reg. 16. 18. Ezechias was fortunat in his reygne, because he was ayedyd by god. Achas unfortunat because he wantyd the ayed of god. To auoyd godes displeasure, to instruct his subiectes in the word of the lyving god, and for the preseruacion of his Realme. Calid assemblance of all the wysyt of Iuda and Hierusalem came into the temple and being present all the Cyticince of Hierusalem, the pristes. Prophetis, with, all other great and smale. Rede himselfe unto the people the cōtentes of the booke that was found in the temple. Which declarith, that he would assure his subiectes himselfe of godes trewe word, that no false prechere shuld after ward seduce there conscience with ony false doctrine. So I dout no, but oure moost uertewes and noble king, will deliuer unto his subiectes the only bible to be pchid in the cōgregacion and suffre none other mannis wrytiges to be preachid there to seduce his faythfull subiectes. And say with this noble kyng Iosiah unto all the byshopes and pristes of his moost noble Realme auferte de tēplo dñi cūcta uasa quæ facta fuerāt, p Baal, pro lucis & p uniuerfa militia cœli. Cast out all uestelles, uestemētes, holy water bocket, with placebo and dilexi for the ded with prayng to ded saynct all other souch trinketes as hath blasphemid the name of the god. And use the testamēt and souch sacramētes there prescribid, and as thei be there prescribid by the word. Oh how great shall the kinges maiestes and the conselles reward be

for there thus doing, they shall triumphe for ever with
god in fouch loys as neuer can be expressid with tong
or penne with out end in heauen with Dauid Ezechias
and Iosiah. The trew preaching of godes word hathe
byn so long out of use that it shall be uery difficile to re-
store it agayne, except men knowe the maner of speache
usid in the scripture. What hathe brought this blinde-
nis and Idolatrye into te churche but ignorancie when
the bible and trew preachers therof be restoryd into the
churche god shall restore like wyse fouch light, as shall
decern euery thing aright, what god is, what a sacramēt
is, what saynct is and what honor is, to be yeuen unto
them. Where now is souche confusion as thone thing
confoundith the other Praying unto saynctes as well as
to god, Attributing unto the sacramentes and externall
signes, that, that only shuld be attributid unto the pro-
mese of god ratified by the signes. Thowgh the sacra-
mētes godly usid be holy and godly thinges, yet be they
nether god, nor godes promises which thing men shuld
use as confirmacions of godes promises, and gyue only
thonor unto god for the graces that they confirme, as
they do that inherit there fathers right and possession,
usith to kepe well there Euidens and wrytinges lest un-
to them for the cōfirmacion of there land, yet dooth they
nether honor the wax printid annexid with the wrytin-
ges as thowgh it were there naturall fathers, nor attri-
but the yeffie and donacion of the land unto the wry-
ting and seale, but unto the yeuer of the lond, that confir-
mid the donacion or purchesse of the lond with the sea-
le. The preaching of godes word is of all thinges in this
worold

worold moost necessary ffor the people, and Paule callith the gospell the uertew of god to the saluacion of all that belyue Ro. 1. yet is the word of god of no souch efficacie, for the wordes can do nothing but signifie and cōfirm the conscience of him that beliuid. And when I say the word of god is the poure of god unto the saluacion of those that byliue, trow it is, when it is preachid, understood and folowid, Hoc est mens & medulla uerbi. This is tawgh daily in oure Pater noster. When we say sanctificetur nomen tuum, yeue grace that the knolege of thy name may be preachid in the hole worold. Then folowith the second peticion, Adueniat regnum tuum, the which speakith of nothing but of the effect of the first peticion. Lord when thou hast disperfid the uoyce of thy gospell into the worold. So gouern us with thy holy sprit, that we may belyue and receaue the gospell. Here se we quod spiritus sanctus operatur salutem mediante uerbo, quod est ipsa mens sententia & uoluntas dei, quam sententiam diuine uoluntatis tunc capit humanū pectus, quando trahitur à patre. As ye may: Rede Act. 13. 16. Ioan. 6. thowghe it please god to send his holy sprit into oure hartes by this menis yet is not the worde the grace yeuin, ner the holy goost that yeuith it, let us reuerently use the meanes and honor the yeuer of the grace onlye. Lerne good reader to know god from his sacramētes that thow make not of hony, gall, and of a profitable medicine ordeinid for thy healt, a necessarie poyson to thy destruction Remembre the wordes of Epiphanius lib. 3. contra here. To. 2. There were to sortes of people, thone as he wrytith contemnid the blessed uirgē

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ne to mouch the other, extollid here to mouche. Equale
est enim in utrisq; his sectis detrimentum, quum illi qui-
dem uilipendant sanctam uirginem. Hi uero rursus ul-
tra decorum glorificent. Reuera sanctum erat corpus
Mariæ nō tamen deus. Mark well how he takyth away
ffrom the blessid uirgine fouch honor as she shuld not
haue and yet yeuith her dew reuerence. Reuera inquit
uirgo erat & honorata, sed non ad adorationem nobis
data, sed ipsa adorans eum, qui ex ipsa carne genitus est,
de coelis uero ex sinibus patris accessit. Agayne sit in ho-
nore Maria. Pater & filius, & spiritus sanctus adoretur.
Mariam nemo adoret, non dico mulierem, imo neq; ui-
rum. Deo debetur hoc mysterium. The saynctes ar to
be remembryd, to folow there humilite, and paciens, to
preache the word of god as they dyd, to dy ffrom doing
of yle as they did, to contemne the worold as they dyd,
they ar not to be prayed unto, nor to be as god. The me-
morie of saynctes is god if it be well usid. The right ho-
nor of sainctes is to folow god, by there example, as few
men dooth god amend it, the thing the shuld do the leue
undon, and that they do is for bidden them by the scri-
pture. When they hyre of the cruell martyrdom of ony
sainct, they be mouid with so great petie they put the
finger in the Iye and wepe, because the sainct suffrid
so cruell paynes for the defense of Christes religion.
and would pleace this blessid martyre with pater noster
and aue Maria. That he shuld pray with hym and for
him: as the byshoppes booke in Englund teachithe un-
to god. And doutles the sainct prayth for him, if at lest
way he know in heauen what is donne upon thert and
his

his prayer is this. *Vsuequo domine qui es sanctus & uerax, non iudicas & uindicas sanguinem nostrum de his qui habitant in terra Apocal. 6.* Moost holy and trew god when wilt thou reuenge our blud upon them that be in the Erthe. Who shede there blud but souche Idolatres as he that sayth godes prayer unto saynctes. This martyr helpith his cliēt well to god, and saith lord when wilt thou kyll and destroy all these Idolatres that blaspheme thy name, leue prayng unto them and pray to god to folow them in godly and honest liue. Applie the wordes of Epiphanius ūto eueri thing usid in te church and know what honor thou mayst yeue unto it, though the sacramentes be holy thinges, yet not to be honorid for god, nor for the thing thei represent, though the scripture use to call the sacrament and signe the thing representid by the signe. As circumcision was an under signe and cutting away of the fore fleshe thalliance signified by the signe, was the knot and chayne where with all, god and Abraam was coplid to gather as ffrendes thone to be as master, thother as seruaunt. The which coniunction and knot of ffrendeshyppe only the mercy of god and the consenting will of Abraam knyght and concludid that Abraam shuld be here of Eternall lyue before ony fleshe was circūcid. And thus is it with the all sacramentes for they do nothing but signify and cōfirme, the thing that they represent Baptisme the absolution of sinne Mat. 3. the sacramēt of Christes body Christes body. Though they be good necessari and cōmendable to be usid of eueri Christiane, yet not to be honorid for the thing that thei represent, as these men teache that would

alter bread in to the body and wyne into the blud of
Christ, every thing is god when it is well usid. The ap-
ple that Eue saw in Paradyse Ge. 3. was godd, how be it
not to be eatyn she sought here wealthe and found he-
re wo, as we moost wofull wrecchis right well percea-
ne, blacke sope is godd, but not to be layde unto aman-
nis Iye. The holy sacrament of Christes body is good.
But not to be honorid for Christ, it is godd to be recea-
uid of the congregacion, and not to be massid with all,
we must use euery thing to the same end that god made
it for or else, the thing is not ulid but abusid. Christ saw
before, that false preachers would bring this Idolatrie
into the churche, to honor a sacrament for god, and ther-
fore to preuent the Ile. He sayd hoc facite ad memoriam
mei. A gracious caueat, and notable caucion, were it not
cōtemnid. Do it in the memorie of me. He saw that peo-
ple would offre it as a sacrifice for the ded and the lyue,
and make it egall with his deathe. Therefore gaue us his
word that shewich us it is but A memorie of his deathe
Repete the wordes and Marke them. Hoc facite ad me-
moriam mei do it in the memorie of me. Too thinges in
this word (memoria) is to be markyd the one present,
and the other absent. The thing present is all the promi-
ses, of god the which the death of Christ hath merytid.
To say the frute of his hlessid passion, receuid by ffaithe
into the soole that is a ryght instructid what Christ hath
douned for ns. For there is no faythe, where as is no kno-
lege Ioan 17. Hæc est uita æterna, te nosse, & eum quem
misisti Iesum Christum. To optayne the thing present in
this holy supper, is to haue Christe and all his merites de-
lyuerid

liueryd unto the soole by the sprit of god throwgh faythe, which eatith nether fleshe nether blud corporallye. But fedith upon the causes why and wherfore, the body of Christ shuld dye and his blud to be shedd, untill southe time as the sprit of god warrauntith and assureth the consciens where ffaythe is, that as Christ died for sinne, so by cause fayth beliuieth and prayeth for remission of sinne the conscience shall not be condemnid for sinne. In this commemoracion and Remembrayunce of Christes deathe by faythe is apprehēdid not only a trew knolege and undrestonding of the mystery of Christes death, but also the promisse of lyffe. Remission of sinne and the gyfftes of the holy goost which necessarily follow, yth the remission of sinne. Of these too things thoue is the light to iudge all thinges aryght. The other yewith strenghe to do all thinges aryght so that this fayth delyuerith ffrom desperacion and all other yle. *Aduersus omnia nos erigat, & doceat mundum uincere. Itaque ut memorate rei memoriam fides sequitur: Sic eius rei notitia memoriam pracedit.* The thing present in this sacrament is Christ hymselfe spiritually, the thing absent is Christes body corporally. Knolege of the scripture as surith me off the fact and death of Christ past, and now he present but now is in heauen with the father omnipotent, the spritt of god by faythe makith present the fact past and contendith in iudgment with godes ire upon the merites of Christes. And as all wayes in mannes nature is sinne present, so is there all wayes a remedie agaynst sinne present, the which we applye unto our selves by fayth, and desyre mercie for Christes sake, the punis-

hement that man hath deseruid, the sonne of god beyng
made man hath suffrid for. And this sacrament is a me-
mory therof, and not the thing it selfe. Thowghe it be
the maner of the holy gost in the scripture to call the si-
gnes, by the name of the thing signified by the signe if
we will nedes add ony wordes to make the matter more
playne. Let us not abhor from the old termes. Panis est
corpus Christi symbolice, uel sacramentaliter. And then
by godes grace we shall be out of danger of all Idola-
trie, and like wyce kepe the sacramentes in there dewe
honor and reuerence. As for these new termes transub-
stanciacion and then. Essencialiter, Substantialiter, Na-
turaliter, Corporaliter, Mirabiliter, Inuisibiliter, ineffabi-
liter, in pane, cum pane, sub speciebus panis & uini. The
se be termes that the old church knew not of. They ha-
ue brought into te church of Christ great darkenis and
to mouch causid the signes of the sacramentes to be este-
mid. They shall not be contemnit nothing the rather
thowghe there right use and nature be known god for-
bide that ony Christiane man shuld speke against them.
But it is the office of eueri mā to know the maner of spe-
che in the scripture, and to iudge according ūto the mea-
ning, of the wordes and not as thei sound only, for then
shuld we make diuerse godes where as it but one. Da-
uid Psalm. 24. Callith tharke the lord of glorie, whiche
was but a sacrament of godes presence. Tollite o porte
capita uestra, Attollimini fores sempiterne, & ingredietur
rex ille gloriosus. Qui est ille Rex, ille gloriosus? Do-
minus fortis & heros, Dominus uirtute bellica insignis.
Likewice Psal. 68. Iakum Elohim inquit. Simul atq; ex-
urgit

urgit deus, inimici eius desperguntur, & fugiunt a con-
spectu eius, qui ipsum odio habent. The scripture is full
of souch maner of speche, yeat was not tharke god, nor
turnid into god. But the substance remaynid all wayes,
and not douttid there of. Great meruell is that Christia-
ne men knowith not the maner of speche conserning a
sacrament as well as the lewes. They had sacramentes
as well as we, and yet. Neuer brawlid about them as
we do, and thowghe manye superstitions happenyd in
those dayes and men put there hole confydence in te ex-
ternall sacramentes yet made they not there sacramen-
tes there God as the Christians do, thay ffayld of the
end, how he it not in the mater and signes. And to decla-
re the mater openly what we be bownd to belue of go-
des testamēt what it is I would that the Christiane shuld
undrestond, that it was nether circumficion ner pesa in
the old law, ner baptisme, ner the sacrament of Christes
body in the new law no nether the death ner blud she-
ding of our somour Iesus Christ it seife that is the Testa-
ment or legacy that god hath bequest unto the faythful
les where of Hieremie spakyth capit. 31. the legaci and te-
stament is remission of sinne and lieffe eternall which is
promisyd us for the merites of Christ, and this legacye
and bequest is made sure, sealyd, and confirmyd, by the
death of Christ, whyche the father of heauen acceptyth
as a sufficient pryce for the purchesse of eternall lieffe.
And all the sacrament that be or in tyme past hathe byn
ne, ar none othere thyng then testimonyes of this good
will and fauour pf god tawardes us apointid in the chur-
che to lede pure fayth unto Christ thōly sacrifice for sin-

newhoys Merites eytendith not only unto us after his
passion from the tyme that he was promysid unto mann
in the beginning of the worold, Gen. 3. as many as belyue
in hym were sauyd as well before as after his passiō
for he was the Mediatour betwene god and man from
the begynning. Iesus Christus heri & hodie & in secula,
Ebre. 13. Abraam uidit diem meum & gauisus est, Ioan.
8. Patres eundem cibum & eadem escam comederunt &
biberunt, 1. Cor. 10. Abraam, Isaac & Iacob were iustified
by the fayth they had in Christes Merites to cum and we
re signes of this only sacrifice to cum. Ioan. Chrysost. ho
melia 55. in Ioan. Et Ireneus contra hareses lib. 4. cap. 13.
dooth interpretat these wordes diem meum. Ioan. 8. for
the death of Christ. Saynct Augustin. Tracta. in Ioan.
43. dooth understond by these wordes diem meum, as
well the day of Christes natiuite, as the liefse eternall.
Ego inquit non dubito patrem Abrahamum totum uide
disse, and that is consonant with the wordes of the scrip
ture Lu. 16. where as is declarid the condicion of souch
as died in the faythe of Christ before he suffrid, and that
they were in Ioye and did not as the worold now for
the moost part dooth, bylyue that there sacramentes we
re of souche uertue to saue them. They kept them with
reuerēce, and lyuid in the hope of the promese that they
confirmit to say the death of Christ to cum. And we
belyue in hope of godes promesse for the Merites of
hym that hath died and is passid out of the worold as it
is signified by oure sacramentes. Lefte unto us by Christ
in the scripture sufficiētly there taught how they shuld
be usid and to what end, where with all people that
haue

haue a godd opinion of Christe shuld be cōtendid, and
thynk uerely that all the wysdom of the worold cannot
deuise a better waye how to use the sacramentes, then he
hath there taught us, and that noman euer louid his
churche as well as he that shed his bludd for the Redem-
ption therof, and to acertayne us of this loue he gaue the
testament, and his sacramentes wherewithall we might
kepe and preserue his loue, were we so gracious to ffo-
low this booke and testamēt only, and not the dreames
of men. ffor the law of god is without faut, and all im-
perfection, Mannes lawes hath ffaultes and is imper-
feyt, what shuld moue man, to depart ffrom trewth un-
to lies. ffrom perfection unto imperfection from the ho-
ly gost in the scripture, unto the lyyng sprit of man. No-
thing haue they to ffere the simple man more with all,
then to say if this lerning be trew oure fathers be dam-
nyd they belyuid not so, and then reherse a great manye
of holy mennes names, whois doctrine they repugne
for they iudgid aright of sacramentes. Graunt they dyd
not. There auctorite must gyue place tho the scripturs
And let the Christiane reader rather condemne the fact
of all men that abuse the sacramentes, rather then to say
thorder that Christ hath ordeinid is not sufficient. Hold
not with the moost part, but with the better, and ackno-
lege them to be of te better part that use the sacramentes
as the scripture teachite. And whē they preache so moun-
che of there doctors holynis demaund whether Christ
was holy or not, and whē they say the holy churche thus
teachith Masse to be good. Think whether Christ we-
re of te churche or not, and when they would excuse, the

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re addicious unto the supper of the lord with there good and holy intencions that it hath byn so ordeynid by all lernid men that ha the wroten. Demaund who is better lernid then Christ or who ment better to the churche then he, and if they haue more wit to use the ceremony of Christes supper then he. Or better wrytith of it then the Euangelistes. Who wrytith as clene agaynst there use as light is to darken is rede the scripture well and se. And rather condemne all men of the worold then to graunt that the scripture teachithe us not sufficiently the use of sacramentes, and all other articles of oure ffayth. Let the word of god be the Lantern unto all thy lief and confirm thy knolege there by. And then art thou sure Now I will answer unto souche argumentes, as my lord would stablysh his opinion with all. He saith that it is the Fyrst and Cheiffe poynt of sophistry to make euery man thynk of hymselfe farther then is in deade in hym. These wordes may haue diuerse undrestonding, and be referryd unto diuerse endes. If, ony man unlernyd, or meanelly lernid, would say he were as. Able to interpretat the scripture, to shew the art therof open the frase thereof, declare the wryters intent and purpose. And refer all the sentences ad Argumentes to the same purpose that thauctor met them. And say he can defend and fense, the proposityon that the Prophet and Euangelist, with souch other places of the scripture as may serue to the purpose to cofute all thargumentes of his contrarie, and say he is able by disputacion to warraunt, boothe hymselfe and the mater he takythe in hand, what so euer his contrary may obiect, as well as a lernyd man exercise of
long

lōg tyme in the scripture: it were not only the fyrst poynt
of Sophistrye. But the fyrst and Cheyffe poynt of folie.
I haue hard but of ffew men that laboryth with that ui-
ce. But the unlernid glad to lern of hym that is lernyd, if
my lordmēt a redresse of fouch an ille, and tell the unl-
ernyd that it is not possible, to be as a good adyuine as Au-
gustine, as good. An oratour as Demostenes, or as well
know how to gouern the commune welt as Cicero my
lordes wordes were trew. How be it they meane an o-
ther thing to say he that is unlernid cannot know nor
comprehend the trew use of the sacramentes in Christes
church and what they be as well as the lernid man, and
say it shalbe sufficient for them to trust unto other men-
nes iudgmentes. This opinion of my lordes is not trew.
As the commune lawes of euevery Cytie must be kno-
wen of euery man that wilbe a good Citicyne so must
the commune lawes of Christes church be knowyn of
euery one that wilbe a good Christiane. It is not suffici-
ent for a commune wealth thowghe he that pleadythe
at the barr in westemynster haule, know there is nor
aught to be in ony Monarchy more then on kyng and
all other to be subiectes. But that the moost unlernid of
the Realme must know the same, or else he shuld be iud-
gid for a treatour to gyue fouch honor as is dew only
to the kyng, unto an other person that is not king, and is
not god in the church, as well to be known ffrom a
saynct or sacrament of euery Christiane man as a kyng
in his Realme: yes doutles and as he that would make a
subiect the kyng and so with toooth and nayle proclea-
me hym to be kyng agaynst the hynges honor, and aga-

ynst all the lawes of his Realme. ignorancie could not
excuse this transgressour from Treason doutles. Nome
re shall these that procleame and fyght so sore for the
God of Breade whych is a creature and no God be ex-
cusyd from Idolatry the kyng of equite is bound to kyll
the body of thes treatur and god can do nolesse of his iu-
stice then kyll booth body and soulle of this ydolater if
he repent not. And as noman is permittid to by or sell or
to mak any other cōtractes in ony Realme for his com-
modite except in the doying therof he obserue the law
of the land, no more can noman use to bargayne or con-
tract with god for his commodite in te church of Chrl-
stes, except he obserue the lawes prescribid by god. As
in a commune wealth all men cannot be princes and go-
uerners, nor all men lernid. Yet for asmbuche as the com-
mune wealth is the societe an coniunction of the prin-
ce with all his subiectes be they of noble parentayge or
of basse lynayge, Lernid or unlernid it is necessary that
as well the lowyst as the highest the unlernid as the lern-
nid, know how to lyue lyke a trow subiect, and not to
runne allwayes unto a man of lawe to aske whether it
be lawfull to yeue the same honor unto the kynges sub-
iect, that is dewe only unto the kyng. So the church of
Christe ia not the assemblance of princes, byshopes and
lernid men only, but of all kind and degrees of people in
the worold, and the moost inferiour person of te church
he that lackyth his senses is bound to know, what god
and his sacramētes be, and the differēce betwene the one
and the other as well as the best byshope of the church
for as the commune proclamacions of princes, Conser-
uing

ning ffaythe subiect. on and obedience is not yeuing to
one sort of his subiectes but unto all and singuler perso-
nes of his Realme so is the gospel of Chrift concerning
the articles of oure ffayth and the use of sacramentes
proclemid unto all the membres of Christ, as well as un-
to one god sayd not unto Moses and Aron alone. Ego
dominus deus, qui eduxi te de terra Egypti. Et nō erunt
tibi dñj alieni corā facie mea Exo. 20. he would not Mo-
ses and Aron alon to be ware of Idolatrie. But all the
church. Not that they alone shuld know the word of
god but to make all the church to know the word. Con-
serving the sacramētes euery man was bound to know
the use of them as well as Moses, and to teache there
chylde to know what a sacrament was and how to use
it Exod. 12. Gen. 17. What was the commaundement of
Christ unto his Aposteles to teache the lernid to cum to
heauen only. No he sayd, Facite mihi discipulos omnes
gentes Mar. ult. he that belyuith and is baptisid shalbe
sauid he that belyuith not shalbe damnyd. How can he
belyue well that knowith not god ffrom a sacrament a
trew body of Christ ffrom the sacramente of his body.
Mark all the sermones of the prophetes and the Apo-
stelles, and they appertaynid unto all the church and
not unto one lernid man of the church. What lerning
is this to say it is the deuilles sophistrie that a simple and
unlernid man shuld not and is not bound to be ascertay-
ne and sure to know god ffrom an Idoll, and Christes bo-
dy ffrom a sacrament of his body as the best byshope of
the worold. Was not Ioseph and the blessid uirgine, as
well lernid troo ye in tharticles of therffaythe as Anna

and Cayphas, they had bynne well assurid incase they
had led ther fayth, after the iudgment of the holy chur-
che of the Pharisies, and not knowen god and his sacra-
mentes themselves by the scripture. But I will put the
Christiane in mind of the ffyrst word of his crede. Whiche
is (credo) I say I belue in god whiche is as mouch to
say as it profetith nothing me that Abraham Isaac and
Iacob, or that the Aposteles with other holy and lernid
men belyue. But I must belyue the promeses of god and
I must lyue godly therafter. Now poore wrecchyd man,
and cōfortles person how canst thou belyue, the thing
thow knowist not, thy conscience is a laques for euery
deuillyshe byshopes decrees, and as they change there
law now for Auarice, now for fere, and now for place-
bo, so thy fayth chayngithe, as inconstannt as the wind,
And yet baryth the in hand that the moder and nest of
abhomination there uniuersall church cānot lye. Whē
all hystorijs declarithe that thone byshope neuer stablis-
hyd the others decrese. Rede platina and let those ffew
byshopes that I repet yeue the occaciō to lern thy ffayth
out the law of god and let there holy church goo, in the
yer of our lord 900. Stephene the sixt was byshope of
Rome and for a priuate hattred he had unto his prede-
cessour and benefactor fformosus abrogatid all the la-
wes and statutes that he made in the time of his being
byshope, pluckyd the ded body out of his sepulchre, cut
of too fingers of his right hand and cast them into the
fflud Tyber. After the death of Stephene succedid Ro-
manus primus, and after him too orher, Theodorus se-
cundus

cundus, & Ioannes decimus. These thre disanullid all
the decrees of Stephyne, and restoryd the actes and sta-
tutes of fformosus Sthephanes Ennymie. A litle after
was leo the ffyghe made byshope, and within xl. da-
yes of his inauguracion, is uery ffrend Christopher cast
hym in to pryson. And he occupied the see and chay-
re in Rome for the space of 7. monethes and then glad
to ffile unto Amonastery as abanyshid man as plati-
na sayth. Then came Sergius Tercius, who so abro-
gatyd the lawes made by fformosus, that souch as we-
re made pristes in the time of fformosus were compella-
lyd to receaue orders agayne. And toke the ded body
of fformosus out of his sepulchre and causid it to be cast
into Tybre Ileau. Ioan the xi. and Ioan xiiij. amore wy-
ckid person neuer ocopyed that Rome. It were a hole
booke mater to Name the all and there detestable actes.
By these men we may see how litle authorite there de-
crees shuld haue in conscience of a Christiane man.
And cause euery person to syke the truithe only in the
scripture and not at the hand of ony byshope or bysho-
pes lawes. ffor doutles they haue deceauid them selves
and other this many yers god yeue the grace to amend.
Accōpt it not apoynt of Sophistrie god Christiane rea-
der to what a sacramēt is by the scripture, know it is thy
boundon dewty for if thou ar with thy preacher in the
use of Sacramentes, thou shalt be an Idolatre with thy
preacher, and Godes Ennymye. Thy preacher was com-
maundyd to preache nothyng unto the but the word of
god as Christ towghite. Docete eos seruare quaecūq; prae

cepi uobis, Matth. 28. And whether thou be lernyd or
uulneryd as thou louyst thy saluation, see thou be able
to satisfie thy selfe in a trew knolege of the sacramentes
like wyse be able to declare the same openly apertly and
trewly unto thy famyly and howshold. Remembre the
commaundement of God unto all and singuler of the
Israelitis. Erit quoq; cum dixerint ad uos filij uestri, quis
est hic cultus uester; Dicetis: Est oblatio pefah Ddmini,
qui transendit domos filiorum Israel in Aegypto, cū per
cuteret Aegyptios, & domos nostras liberauit. The ffa
thers knew not only themselves what the lambe ment.
but were bount to teache ther infantes the knolege the
rof as theydyd by the word of God would tho our lord
Christiane men would study to do the same, ffyrst to
know them selves and thē to teache there ffamilie by the
Testament. And not to say unto there Chyldren see
thy God, knele downe serea and hold upp thy handes.
the scriptures reprovith that idolatrye. theach the lordes
super by the scriptures, and suffre not thy familie to bla
spHEME God before they know what god is. And belie
ue not this persuaciō, that it is not a Christiane mānes of
fice to know what a sacrament is as well as the pryist for
if thou do thou makyst thy selfe guilty of godes yre and
displeasure, and declaryste thy selfe to be none of Chri
stes rede the 10. chap. of Ioā and he that will minister the
sacrament unto the let hym say as Paule sayd to the cor.
Ego accepi a domino quod tradidi uobis, and know by
the scripture that he sayth, trow the trust not his word if
thou canst not rede desire some other to rede unto the
institution of Christ and know whether he saythe truy=
the

the or not. Every man is bound to know the commaun-
dementes of god, and the workes there of. Now the sa-
cramentes be all conteynid in this comaundement Me-
mento ut diem sabbati sanctifices. How canst thou
honor the lyuing god and if thou be ignorant of his
law. Was this precept yeuin unto the pristes alon, that
they shuld only kepe holy the sabbot, no but as they by
the word of god ar bound to preache the gospel, and
minister the sacramentes, with knolege and reuerence,
so ys every Christiane man bound, to use them with
knolege and incase he knowithe not what a sacrament
is and why it is usid refrayne ffrom the use of them for
godes promese and godes sacramentes must be recea-
uid one way with knolege and faith. This reason of my
lordes is not godly, for doutles he that goithe to plowg-
he all the weke is bound to know trewly what a sacra-
ment is and how and why and to what end it shuld be
usid as well as my lord. And my lord withe all the bys-
hoppes and pristes in Ingland shall Lament ffull sore,
there ignorancye, and there blud requirid at there han-
des, and yet the poure, ignoraunt persones excusid ffrom
thyre of god, nothig the rather. The secod reson to stab-
lyshe thalteracion of bread he takyth of the Nature of
ffayth. Who beliuithe thinges cotrary unto reason and
the iudgment of carnall senses. It is trew that faythe so
doothe. As it beliuithe the worold to be made of no-
thyng: the sonne of God to be made man in the
bely of the uirgine. This we belyue because the scri-
pture commaundith us to belyue it. But my lord cannot
infer there by that faythe belyuithe every canterbury ta

T

le. ffaythe is not a light opinion groundid upon man,
but a firme persuacion and constant assurance stablysh
hid in the scripture. Ebre. 11. it signifyth not only knowle-
ge. But also firme confidence in the thing knowyn. As
the Ebrew frase usithe māny times the word belyue for
trust As re col hose bo Psalm. 121. blyssid ar all that trust in
hym. Paul citi. h a place out of Esay 28. ca. hammaemin
lo iahish, qui credit nō festinet. Likewise Dan. 6. & Psalm.
78. duo synonima coniunguntur, quia non crediderunt
deo, & non confusi sunt in salutare suo, the examples of
the testament likwyce declarithe that sayth signifythe
cōfidence in the promesse of god, O mulier magna est fi-
des tua. Item fides tua te saluam fecit. Thus doothe eme-
neh in the Ebrew and pistis in the greace signifie. There
for Laurentius Vall. and budeus in Pandēt. Iuris ciuilis
callith pistis persuacionem as Quintiliane dooth. Now
if we be persuadyd that the scripture is trew and that
ffayth must be groundyd there upon, we must belyue
no alteracion of the bread, but belyue that the bred re-
maynithe after the wordes of consecracion as Paule
saith 1. Cor. 11. the scripture saythe it is a memory of Chri-
stes bodye, and not the body. The scriptnre saythe of
Christes body, ascendit ad cōelos, sedet ad dexteram dei
patris omnipotētis, inde uenturus iudicare uiuos & mor-
tuos, Expedit ut ego uadā, pauperes semp habebitis uos
biscum, me nō semper habebitis Christes body is aboue
and nowhere else this saythe saythe groundid upon the
scripture. And as for that my lord comparyth fowche
as trustithe unto there senses and sayt here styll remany-
the bread unto the ffoly of the Epicures that would be-
liue the sonne to be but too fote brode because it semyd

no greater unto the lye. Verely if my lord would haue
studid a hole iere, he could not haue found a more apt and
propre similitude to condemne the wrong opinyon that
he defendithe, nether better haue accusyd his awne igno-
rancye. The Epicures by reasone of the great distayun-
ce betwen the zodiack and the erth could not iudge the
sonne as bygg as it is in dede but folowyd there senses
and sayd it was abyg as the knew. These men that bely-
ue alteracion of bread be not so far of the aulter but they
may iudg what it is and how bygg it is, the may tak the
bread in there hand and wey it, if the lyst take and proue
all experience and warrant booth reason and senses that
it is a litle peace of bread and noman. Had the Epicures
byn as Nere the sonne as the Aposteles were unto the
hody of Christ at his departure out of this worold they
would haue iudgid of the sonne other wyce, but for as-
mouche as they iudgyd affter there senses they be more
to be commendyd then those men, that nether belyuy-
the the word of god, nether reason nor there senses but
plainly deny the thing they see, and say a peace of bread
is god and man, wher as is not at all one ynche of a man,
nor of mannys proporcion. These men ar worthy to be
persuadyd, as he that seyth the snow whyt and yet wil
not belyue it, uerberibus as the scoles theachithe & non
ratione. then hathe my lord an other mocpareson, and
would make godd the thyng that he purposith. And
saythe why be men more offendyd to belyue the body
of Christ to be in the sacramēt, more then whē that god
beyng immensus could be holy includyd in the uirgin-
nes bely, the wherfore is that the scripture cōmaundith

us to belyue the one and not the other, Conceptus est de spiritu sancto, natus ex Maria uirgine, Matt. 12. Luc. 12. Men saw him in the worold and when he departid out of the worold. Now my lord know with right well that in Christ be too natures one diuine, and the other humane. And eche of them hath his proper qualites. God was holie in the bely and holie out of the bely, man was holy in the bely and not out of the bely till the time of his byrthe, then holy out of the bely and not within the bely. So sayth Augustine fuit totus in uentre, totus in cruce, totus in inferno & totus in sepulchro. But this is the property of his godhed and not of his manhed, that is in one place and neuer with out place, the other in all places, and yet in no place. Deus est totus in toto & totus in qualibet eius parte, as the soule of man is. And as for the auctorite of Ioan. Chrysost he prouith not my lordes purpose but disprouith for he sayth oculis intellectus perspicimus, there is no man but saith the body of Christe is present to the sayth of man, how be it not carnally nather bodely receauid of him that receauith the sacrament. De modo presentie est totum dissidium Chrysost declarith how he is present in spirit unto sayth and not in the body unto the Mowthe. And godly spokē of this doctor, so sayd Ireneus before him, that there is too thinges in the sacrament one to the senses and the other to the spirit, for if there were nothing representid unto the sayth by the sacramentes, then were they no sacramentes but bare signes which no man sayth then accusi the my lord those that say it is the bread that mulythe, and sayth the deuill hath taught men to say somewhat, if
it

it be not bread, let some man tell us what it is that multi-
dith, it cannot be nothing he would make men helyue,
that nothing corrupte by miracle, this is a wonder-
full miracle that is wrought in nothing. Here is thre
thinges putrefactiō, nothing, And a miracle by the pou-
re of god and yet all thre nothing after my lordes mind.
I deny ony miracle at all to be in the sacrament. But eue-
ry thing wrought by god accustomydly, by sayth re-
mission of sinne and augmētacion of godes yefftes, and
the signes to remayne in there propre nature so dooth
Augustine deny ony miracle to be in the sacrament lib.
de Trinit. 3. cap. 10. It is innocentius 3. that would proue
this wrong opinion of transubstanciacion by miracle in
his booke de officio missæ, Then doothe my lord name
1500. Yers that the churche hath belyuid it. If it be trew
why dooth not he name thauctors that makyth godd
his sayng: all the scripture, and old doctors be agaynst
him, The breaking of the bread hath byn usid in the
churche this 1500. yeres and od, but not in a priuē mas-
se as it is at this day but unto all the churche. Gregories
time was ouer chargid with supersticion, yet was the
communion of booth kyndes usid then among the peo-
ple. And this manne died not for 1500. hundrithe yers
sith. He was creatyd byshope of Rome 157. yers after
the dethe of August. And died Anno 604. in the reigne
of phocas theemperour. That first decrede the church of
Rome to be the hed of Grekys and Latinnes thowghe
the churche of Constantinople neuer consentid there un-
to. The name of the masse beganne then ffyrst to be kno-
wen among the people how be it, it was a communion

and no priuate masse. Such as make Iames the Apostle
leand Basilus thauctours of this wyckid and deuillyshe
priuat Masse. Moost proue that they say by good aucto-
rite. Except the meane by the name of the masse the com-
munion of the lordes supper. It shuld seme by the canon
of the masse. That is at this day redyn which was wro-
ten in Gregories time, that the masse was a communion
for the pryst offryd the yefftes of the people the bread
ad winne unto god with thanks by these wordes. Per
Christum dominum nostrum, per quem hac omnia do-
mine semper bona creas, sanctificas, uiuificas, benedicis
&c. so callith Ireneus and Tertullian the bread of than-
kes yeuing the creature of god wher by is notyd the
difference betwyne commune bread and the bread de-
dycadyd unto an holy use and memory of Christes dea-
the: yet not with stonding they call the bread and the
wynne creatures and not the accidence of creatites as
oure men of late dayes doothe. Were there nomore
bookes but the Masse booke wherin is conteynyed all
this prophanacion and abuses of Christes supper, it is ea-
sy to be prouyd by the prayers therin conteynyed and us-
syd, in Gregoryes tyme that the Masse was a cōmunion
thus the pryst and the people prayed. Corporis sacri &
preciosi sanguinis repleti libamina, quesumus domine
Deus noster &c. Agayne. Saciaſti domine familiam tuā
muneribus sacris. Beda that was 90. yers after the dea-
the of Gregorie in the time of Sergius primus knew not
of transubstantiacion nor of pryuat Masses. No in the
tyme of Carolus the great 200. yers after deathe of Gre-
gorie there was no souche Massyng as my lord speaky-
the

the of. But Masses then beganne to cō into estimation
when the order of Benedict inlargyd there Closters in
ffroaunce (other orders were not then begoten) These
Monkes sayde pryuate Masses and applyd the Merites
therof for the synnes of other. After the death of Ca-
rolus Raygnyd his sonne Hludowicus Anno 815. in
whois dayes priuate Masses came into souche estima-
cion that people neglectyd the cōmunion, and thought
it sufficiēt if the pryst sayd Masse and receauid the bred
for them wher upon the prince made alaw that the peo-
ple shuld cōmunicat with the church thre tymes in the
yere. As Aussegisus whrytyth canone, 3. lib. 2. yet people
estimated the Masse more holy and better thē the instituti-
on of Christ and passyd nether of god, nether of the law
of the prince. Then was there an other law made that
all men shuld ons in the yere communicat and use the
lordes supper as the Canon; *Omnis utriusq; sexus testy-
fieth.* This priuate breaking of bread is not of souche an-
tiquite as my lord speakyth of. as we may se by the de-
crees of Clement the thyrd depenitenc & Remiss. Who
lyuid in Anno 1200 Lombartus dooth a lege in the sen-
tence no elder auctor then *Sergium 2. Os porci cogno-
minatum* who reynid Anno 842. 30. yere after the dea-
the of Carolus Magnus. The causes of this ffraction
dooth Bonauentura shew distinct. 12. li. 4.

Hostia diuiditur, in partes, tincta beatos

Plane sicca notat uiuos, seruata sepultos

He that lystith to rede more of this yle let hym re-
de the 4. booke of Lombert. There keping of it in the
box, and kneling downe at the time of sacring is but

the commaundement of Honorius 3. bisshope of Rome
as it apperith by his wordes lib. 3. decretalium Titulo de
celebracione Missarū. And this Honorius died Anno
1126, As concerning the booke kindes of the sacramen-
tes it was not for byddyn in the time of the master of the
sentence who lyuid Anno 1182. Friderycho Sueuo Impe-
ratore Augusto. Nor in the time of Tomas Aquinas
for in a certayne Hymne he speakyth thus of the distri-
bution of the sacrament unto the hole church.

Sic sacrificium istud instituit
Cuius officium committi uoluit
Solis presbyteris quibus sic congruit
Ut sumant & dent ceteris

If the prist gaue unto the people that he receauid himsel-
fe there was no part of the sacrament taken ffrom them
as it is at this daye. Yet Shame they not yle men to say
there masse is 1500. yeres old. No no this yle came into
the church after the condemnacion of the great clark Be-
rengarius as is sayde before. When my lord woulde
stablyshe his doctrine by the auctorite of the doctors be-
cause thei say the winne and the bread is changid. They
make not for my lordes purpose for they speake of one
alteracion, and my lord speakith of an other. They say
not that the substance and mater of the bread and wine
is changid, But that the use of it is changid, for where
before it was commune bread and commune wyne,
now it is with great religion takyn for the presentacion
and confirmacion of all godes promyses unto his church
for the deathe of his sonne. The doctors doo the wel
to call the bread the body and the wyne the bludd. For
Christ

Christ so callid it. As it hath byn usid ffrom the begyn-
ning of the church untill this day to call a sacrament by
the name of the thing signified by the sacrament. Vse
thy selfe unto the scripture Christiane Reder and then
thow shalt perceaue all the doctors for the space of 900.
yers to stand of thy part and neuer mindid this transub-
stancion of the bread and winne. Red Augustine de ser-
monibus fidelium, quia Christus inquit, Passus est pro
nobis, commendauit nobis in isto sacramento, corpus et
sanguinem suum, quem etiam fecit & nos ipsos. Nam et
nos ipsius corpus facti sumus, per misericordiam ipsius,
quod accipimus & nos sumus and in the same sermon
he sayth in nomine Christi tanquam ad calicem uenistis
ibi uos estis in mensa, & ibi uos estis in calice. As oure bo-
dies naturally ar not the body of Christ nor corporally
oure bodis be not in the chalice but by fayth wear h
membres and spiritually coniugnid with him in the cha-
lice, so spiritually he yeu the us his bodye. if Christe cor-
porally be yeuine unto us in the sacrament, then corpor-
ally ar those that receaue the sacramēt in the chalice whi-
che were an absurdite to graunt. So likewise he interpre-
tatith this spirituall receauing of Christes body in sermo-
ne ad infantes Expounding these wordes of Paule, Ve-
nus panis & unū corpus multū sumus. Tertul. lib. 4. con-
tra Marcionem dooth expounde these wordes, Hoc est
corpus meum. And prouithe there by, that the bread is
not the body naturally of Christ. But prouithe by these
wordes that Christ had a treue body and was uery man,
sayng phantasma non capit figuram sed ueritas, aliud
enim a pane corpus Iesus habet nec pro nobis panis tra-

ditus, sed ipsum Christi uerum corpus traditum in crucem, quod panis figura in coena exhibitum est. He calli-
the this sacrament the signe of his body, and yet neuer
condemnid for an hery tike. And this shuld the berter
content the mind of man that wher as August. in lib. de
heresibus doothe note certayne erroures of Tertullian:
yet conserning this mater of the sacrament he speakeythe
not one word agaynst him. ffor Augustine himselfe be-
liuith as Tertullian did. As he testifieth contra Ada-
mantum. Non dubitauit dominus dicere, Hoc est cor-
pus meum, cum signum daret corporis sui. Why is not
Augustine condemnyd for an heretick and his bookes
burnid berause he sayth that the lord douttid not to say
this is my body. When he graue the signe of his body.
Tertullian denith playnly the bread to be his body li. 4.
contra Marc, speaking of the bread, Acceptum inquit,
& distributū discipulis corpus suum illum fecit &c. quo
modo corpus suum fecit, si panis non est corpus, sed figu-
ra corporis eius: panem fecit corpus, id est sui corporis re-
presentationem consecrauit. So doothe Cypriane Epi-
stola ad Ceciliū say of the chalice. Non potest uideri
sanguis eius quo redempti & uiuificati sumus, esse in ca-
lice quando uinū desit calici, quo Christi sanguis osten-
ditur the wyne is put into the chalice to represent the
blud of Christ. So in his sermon de oratione dominica
saythe that this supper is a mysticall and sacramentall ea-
ting and drinking of Christs body, by saythe and not
carnally as this opinion of transubstāciation would ha-
ue it. Mentis non dentis sacramenta sunt pabula inquit
August. Saynct. Hiero in Epist. ad Rusticum, Nihil di-
cius

tius Exuperio Tolose episcopo ait, ut qui uasis ecclesiæ
 præciosus in pauperū alimoniam distractis, corpus Chri-
 sti in canistro uimineo, & sanguinem portare in uitro.
 Also li. 2. contra Iouinianum, & quæstione secunda ad
 Hedibiam. He doothe as Christ did, as the Apostles
 dyd, as the scripture doothe. call the sacrament of Chri-
 stes body the body it selfe. And so we read in sainct Am-
 brose id quod panis erat ante cōsecrationem, corpus esse
 Christi post consecrationem the bread was callyd the
 thing that the bread representid. Because men shuld
 with the more reuerence and owsten use this holy sacra-
 ment. But what his censure and iudgment was of the
 signe it may he knowyn in his commentaries upon the
 ffyrst Epistole to the Cor. capite. 11. where he saythe that
 the supper is the signe of the thyng and not the thyng it
 selfe, he callythe the cuppe the figure of the blud and not
 the blud it selfe. the bookes de sacramentis that be na-
 myd to be his be not his as those too reasones may well
 persuaide. the doctrine of them agreythe not with the
 doctrine of his other workes nether with the wrytyn-
 ges of his scoler and disciple saynct Augustine. Rede his
 10. book de humanitate Christi assumpta in Lucā. Ergo
 non supra terram, nec in terra, nec secundum carnem, re-
 querere debemus, si uolumus inuenire, nunc enim secū-
 dum carnem non nouimus Christum. Deniq; Stepha-
 nus non supra terram quesuiuit qui stantem ad dextram
 Dei uidit. Maria autem quæ querebat in terra, tan-
 gere non potuit. Stephanus tetigit, quia quesuiuit in cœlo
 thys doothe Hilarius godly declare in the 137. Psalme,
 where so euer this later age could take occacyon of ony

holy Doctors wrytyng by the lest word of the worold,
they wrestyd the word ffrom the Doctors meaning to
stablyshe there opiniō of trāsubstancion of bread euery
doctor of antiquite makythe agaynst it, and yet the will
not leaw there miserable blyndnis. I would repet more
places of the doctors. But it nedithenot those that ha the
wroten ageynst this falsched before me in Latyn and in
Englyshe better lernyd then I ha the gatheryd so many
places to gather that it suffycythe euery hart that is not
weddyd unto his opinyon. Red saynct August. in 6. ca-
piter of Ioan. and in the 98. Psalmes, Expondyng these
wordes (nisi manducaueritis carnem filij hominis) in
the person of Christ saythe this, Spiritualiter inquit in-
telligite quæ loquutus sum. Non hoc corpus estis man-
ducaturi quod uidetis, & bibituri illum sanguinem, quē
fusuri sunt qui me crucifigent. Sacramentum aliquod
uobis commendaui, spiritualiter intellectum uiuificat
caro non prodest quicquam &c. Would to god the wo-
rld could understond this kind of eating. Souche as
would proue Christes body to be here upon therthe ha
the nothing but wordes of there awne inuencion withe
out the scripture where with the deceaue the unlernid it
is sone dōne to make godd a thing impossible by wordes
and a swete oracion to souche as be ignoraunt of the ma-
ter that is spoken of as Cicero. Nihil tam incredibile,
quod non dicendo fiat probabile, nihil tam horridum
quod non splendescat oratione, & tanquam excolatur
as it may well be seene in this mater of the sacramēt whe
reas people by wordes ar constraynid to honor a peace
of bred for god. Then my lord would mak godd the wy
ckyd

kyd masse by diuersice of termes instrucion and tradic-
cion. And saythe that Paule delyuerid unto the Corinth
by tradicion the use of the lordes supper. And would
make the deuillys he masse to be the tradiciō of the Apo-
steles because Paule saythe, *Cætera cum uenero dispo-*
nam. And of these wordes my lord would infer that all
this Romishe rites and usayges of massing, were the tra-
diciō of the Aposteles but the place seruith nothing to p-
ue my lordes purpose. It is no nede to go by coniectures
as my lord doothe to interpretat Paules wordes, the mea-
ne nothing of the supper. ffor Paule saythe concerning
the use therof he deliuerid unto them, the thing he recea-
uid of the lord. In the whiche wordes ar too thinges to
be notid ffyrst as concerning the use of sacramentes in
the church it shuld be none other wice taught nor mi-
nistrid unto the people than god commaundithe. And
that only god is thauctor of euery sacrament and hathe
prescribid how they shuld be usid. The second is that
the Corinth. were before in all thinges aright instructid
according unto the institution of Christ in the use of the
sacramēt. But in other thinges Paule desirid the church
of Corinth to be reformid therfore he sayd. *Cætera cum*
uenero disponam theophilact is of my part. But the use
of the sacrament was playnly. Absolutely, and moost
hollyly taught and usid before in there church. As the-
se wordes full of emphasis and uertew declarithe, *Ego*
accepi à domino quod tradidi uobis. I wounder what
mouithe my lord to say Paule ment these wordes of the
supper and would make Paule and the scripture auctor
of souche abhominacion as the masse is that now is usid

Those that redithe the histories and wrytinges of our elders, knowith what byshopes of late dayes made this masse. The Apostoles and primatiue churche did celebrad the lordes moost holy supper, without pompe, and all this rable of stinking ceremonys moost simply. My lord shuld not be offendid with those that would the supper to be usid simply. He shuld remembre that the lord himselfe and his Aposteles usid it so, with the prayer of Christ Pater noster. As Hieron. and Gregory testifithe the one li. 3. contra pelagianos. Thother li. Epistolarum 8. Epist. 7. The historys be playne what the byshopes of Rome hathedonne in this mater. How and by whom these ceremonys hathed byn augmentid. The uerbe prolambano that paule usithe signifieth as budeus sayth in commentarijs linguæ Græcæ per manus traditum accipio, ut successor facit qui prouinciam accipit. Significat & à maioribus accipio, & quasi per manus traditū accipio. Et à maioribus audiendo accipere Paule could not haue deliuered this supper of Christ unto the churche except he had ffyrst receauid it. Nor Moses the law unto the Israelites. Is this a godli maner of speaking to say Moses gaue the law unto the Iewes. The Apostoles prechid the gospell unto the Iewes and gentilles. Paule preactid and institutid the sacramentes commanuded by god. Therefore the lawe of god, the gospell of Christ and his sacramentes be the tradicions of Moses and the Aposteles. They speak neuer of them selves, and gaue nothing of there awne braynes unto the churches. But Moses and the prophetes sayd this all waye: sic dicit dominus. So saythe Paule, Ego accepi à domino quod tradidi

tradidi uobis. And god toke ff from the prophetes and the Aposteles all auctorite cleaue that they shuld speake nothing in te churche but as they were taught. Sic dices filijs Israell: Prædicate ea quæ ego dixi uobis Matt. 28. I will counsell the Chrissiane reader to leaue the bookes of men and lern the scripture who only teach the all trewth and right use of the sacramentes. And to folow the counsell of Cypriane, Si ad diuinæ traditionis caput & originem reuertamur, Cessat error homanus: & sacramentorū celestium rationē perspecta, quicquid sub caliginē ac nube tenebrarū obscurum latebat, luce ueritatis operitur. Hoc ergo oportet facere dei sacerdotes, p̄cepta diuina seruātes, ut in aliq̄ si nutauerit, & uacillauerit ueritas ad originē dominicā, & Euangelicā, Apostolicamq̄ traditionem reuertamur, et inde surgat actus nostri ratio unde & ordo & origo surrexit. The scripture and tradition of the Aposteles we must ffollow. The Masse hath the nether god ner the scripture, nor honesty that defendy the it, for lak of auctoryte they gangle an old wiefes tale, that gracianus theachy the. Rede of the foundation and founders of the Masse more apud Polydorum urbina de rerum inuentoribus, lib. 5. cap. 9. & 10. This is a wofull doctryne to preache unto the people that lacky the a father. My lord telly the atalle of Ananias that was sent to Pāule Acto. 9. and of Moses that lead the Chyl-dron of Israel in the desert yet were they belyuyd of the people. But why? Ananias sayd: Saule frater, dominus misit me ad te, so sayd Moses, so sayd the Prophetes whē so euer the prechyd or taught ony thyng. We can proue by the scripture that they were sent from god. Now

these menne that cum to the people with transubstācion
we know by the scripture they ar agaynst god and his
trewthe, therfore people must ffolow this commaunde-
ment of Paule: Omnia probate, quod bonum est tenete.
For the scripture cōdemnythe those that preachith there
awgne imaginatiōs and dishonorithe the truithe. God
for byd that oni shuld condēne Moses or the Prophetes
or now hym that prechythe the word of the lyuyng god
he commendyd Moses and other that preachyd trewly
and condemnythe souche as preachythe falsly. And
wher my lord saythe that in the 24. of luce and the se-
cond of the actes, that the supper of the lord was usid
under one kyne of breade that is not so. Thowghe only
bread be namid yet was there wyne ministrid likwyce
for Christ is lik unto himselfe all wayes, and would not
be a breaker of his awne institucion under boothe kin-
des. Thowghe there be but one made mencio of in this
place. My lord is not ignorant that bread is taken in the
scripture for the hole ffeest and bāket as we see Gen. 18. in
the pater noster we say panē nostrū quotidianum da no-
bis hodie. And by the bread undrestond all thinges ne-
cessari for the body. Victum pacem, defensionem, bo-
nam uoletudinem &c. This maner of speache was allso
usid among the gentiles. As Erasmus wrytthe in sym-
bola Pythagoræ Panem inquit ne frangito. The genti-
les at the making of peace and lordes eat toghether in
one ffeest whiche was as a confirmacion of the peace. So
doothe Christiane men when they be at peace with god
throwghe Christ. And as the Ethnikes were admonis-
hid to kepe the peace reconcilid by there sacramentes so
be

be the Christianes also. Why dooth not my lord Mark
these wordes Act. 2. Erāt perseverātes in doctrina Apo-
stolorū & cōmunicationē & fractione panis & precatio-
nibus. Why doothe they not study to restore the doctri-
ne of the Apostoles into the church agayne and let this
adulterous tradicions of men passe. That church was
assurid of Christ by his word. And this church that
men defend hath cast out godes worde and the Apo-
steles also. Then my lord saythe by thauctorite of Gre-
gorie Nazianzene that it is not necessary to obserue all
thinges in the supper as Christ did. I graunt the same or
else we shuld haue our set wayshid as the Aposteles
had. But let mi lord proue that we shuld not use the sup-
per as a cōmunion distributid unto thole church under
bothe kyndes. And thē hath my lord donne somewhat
Then by the auctory of the prophete Malachie ca. 1. my
lord would stablyshe the Masse and proue it to be a sa-
crifice. Ab ortu solis usq; ad occasum magnum est, No-
men meum in gentibus, & in omni loco incensum offer-
tur nomini meo atq; oblatio munda. The prophetes
mynd was that all the ceremonies of the law shuld ha-
ue an end when Messias came, and that all the Christia-
nes shuld offer Mucktar unto god, thymiama uel incen-
sum. Now this word mucktar signifieth also prayer
Psal. 141. adapteitur oratio me uelut incensum ante con-
spectum tuum. And the prayer of the Christianes is this
oblation spoken of by the prophet. And not the masse.
Nor the word that ffollowithe Minhah helpith the mas-
se nothing at all. Which signifieth farineā oblationem
sive molam. And his taken Psalm. 141. for the euening.

X

prayer. By this word *Minhah* the prophete under stode
the uocation of the gentiles unto the ffaythe of Christ.
Non est mihi in uobis beneplacitum dicit dominus, ne-
que acceptum habeo munus ciborū, id est, oblationem
de manu uestra, id est, à uobis oblatam. Etenim ab ortu
solis ad occasum eius usq̃, id est, erit tempus gratiæ quo
acceptabo munus gentium, quod offerent mihi in omni
loco nomini meo incensum atq̃ mola pura offertur (erit)
oblatum munus mundum per cultum ueteris legis, intel-
ligit cultū nouæ, id est, optime preces & anime fidelium
thus dooth the great clerk uatablus writ in his annota-
tions. Diuus Theodoretus Episcopus Cyrensis writy-
the in this maner. Non est mihi uoluntas in uobis, dicit
dominus omnipotens &c. funditus uos reijciam, nam
permultum detestor uestra facta & uictimas, quas offer-
tis execror quarum loco uniuersum orbem terrarum,
me summa religione colentem habeo. Nam omniū habi-
tatores terrarum, quas sol exoriens & occidens, suis ra-
dijs illustrat, cum ubiq̃ incensum offerrent, tum etiam sa-
crum, purumq̃ mihi gratū conficiant, cognoscent enim
nomen meum, & uoluntatem, & debitum honorem pre-
stabunt, & accommodatū cultum adhibebunt. Sic enim
dominus ad Samaritanam. Mulier crede mihi, quia ue-
nit hora quando nec in monte hoc, neq̃ Hierosolymis
adorabitis patrem. Vos adoratis quod nescitis, nos ado-
ramus quod scimus, quia salus ex Iudæis est. Sed uenit
hora, & nunc est, quando ueri adoratores adorabunt pa-
trem in spiritu & ueritate. Paulus his edoctus, in omni
loco iubet orare, leuantes puras manus sine ira & disce-
ptatione. Et diuinus Malachias plane nos ex his docet
cam

eam pietatem quam nunc profitemur, in omni loco obitum iri. Nam circumscriptio loci ad sacra obeunda deleta est, Omnis locus accommodatus ad dei cultum est existimatus, et uictimarum ratione carentium caedes, immaculatus agnus & tanquam signum uirtutis odoratum incensum existit. Iudaei autem iuxta Malachiae praedictionem, reiecti sunt. Ideo nomen meum, inquit, magnum inter gentes. The prophet neuer ment nor none other Iernid man that knowith the tonges, to bring a Iewishe ceremonie into the churche of the gentiles. And to inclose Christ in this Mealy sacrifice of the aulter. Rede the 12. chapter of Paule to the Ro. and se what sacrifice is requirid of the Christiane. My lord hathe the sound of one word more of the Ebrew Missah. And would that the sacrifice in the law callid Missah, shuld be a figure and type of this popishe masse facies solemnitate obdormadarum domino deo tuo, cum leuacione uoluntaria manus tuae, quam dabis, secundum quod benedixerit te dominus deus tuus. Deut. 16. god commaundid in the end of haruist to celebrat this solenne ffeest and to offer unto the lord part of euery grayne that came of the earth not only because they shuld yeue hym thanks ffor the preseruacion of the people ffrom hungre and faymine but also to acknolege hym to yeue all thinges only and not to attribut the plentious and abundant harvest unto ffortune as the Epicures doothe. And likewise to confesse that his grace and ffauor makith the ryche, and his displeasure poure and not to attribut the giffes they receauid unto the second causes as the Stoykes doothe that say god is bound to do as the second cause

is disposid, it is not so for he can make skarste and nede
of corne where as is good fertill ground, and aboundan
ce, in the baryn feles, and Now if, an oten or barley she
fe that was offrid for the purpose that I haue shewid fi
gurid the masse let the Christiane reader iudge, I meruell
my lord is so ffull of Alligories and speakyth nothing
of the text whē an allegorie, pui the nothing. But is usid
to declare the thing that we would proue. Let him ffirst
proue his proposicion by, the scripture. And then I will
admit the figuratiue loquucion as truithe shall forse me
my lord in the end of his booke speakyth of them that
study to impung this stablyshyd uerety as he callyth it
of the church the ministracion of the sacrament under
one kynd, and then say the they ar not only in that hyge
hemater of the sacrament. But also in ceremonys and
namely fouchē as garnyshe Christes religion wherein he
say the the deuyll usy the Ameruelouse poynt of Sophi
strye by deuision, and examyning partes alone why the
partes so consyderyd seuer allye be nothyng, and yet ioy
nyd to gather be somwhat &c. My lord wyll open this
poynt of Sophistrye he say the, whiche consysteth in di
uision betwene the hole and the part. And putteth this
example if one were askyd whether a farthyng would
make a ryshē man? A simple man would say: nay &c.
Then maky the he his simile: like wyllē in the discussion
of ceremonyes, semelynys, and oders, the deuyll fframy
the his quaestions by de uysyon and asky the of eche
thyng alone. as for example whether a shauen crowne
maky the a pryst; then answer is made nay. doothe along
gowne make a pryst nay and so fforthe as my lord telly
the

the his tale. My lord ha the well openyd apoynt of So-
 phistrye doubtles as he that ment nothing else but to set a
 whiche candell before the lyes of the simple that they
 shuld not see the trui the. And would carie them by so-
 phistrye whether he lyst the. He that will argue of a
 similitude must put all wayes too things alyk that the
 one may open the other. Now my lord makith a cōpari-
 cion of too things unlike as the qualites of gall shuld,
 in swetnis be comparid unto the qualites of hony. Eue-
 ry man knowithe that this is trew in twenty pound ne-
 cessaryly to be conteynid twenty nobles. Twenty gro-
 tes, twenty pence, twenty halfpence, and twenty far-
 thinges, and not possible to haue the greater somme wi-
 thout the lasse. Is the like in the dignite of a byshope or
 prist suppose ye, that who so euer was or is a godd pryst
 must haue necessaryly that shauen crowne, and long
 gowne. I report me to the scripture they benethere neces-
 sary nor cōmēdable signes to know a prist by. As thou
 knowist the lest nombre to be cōprehēdyd in the more.
 So be these uertewes comprehendid in a trew byshope
 and not a crowne. *Maritus unius uxoris uigilancia
 sobrietas modestia, temperātia. Hospitalitas &c. 1. Tim.
 3. Tit. 1.* What deuil hath made a crowne, a long gowne
 or a typpid to be a thing necessary for a bis hope Restore
 it to Rome agayne ffrō whēs it came, and deuide the ho-
 le into his partes by the scripture. My lord speakithe of
 Ioan ffrith and others: and saith they made the sacramen-
 tes actes indifferēt to be usid and not to be usid, as it plea-
 sith man. I would to our lord my lord of wyndyester spa-
 ke, nether, wrote more ungodly of the sacramentes then

theye. There was a sort of herytikes callyd Enthusiastes
that were of that yle opinion but not Tyndall, ffryth,
nor none other that wrytthe or hath wroten in our
dayes. Except the ungodly Anabaptistes. And asfor
that my lord saythe Bucer, Luther, and mani other with
the hole churche of truithe, Be agaynst souche as would
haue no corporall presense of Christes body in the sacra
ment. The churche of trewth is with them and the word
of god as euery man may se and rede in there workes.
And that those great lernid men be agaynst them and
the trewth, in this mater it is an Argument that faythe
is the sole yefft of god and commithe not into the solle
of man because he is lernid. But because his name is
wroten in the boke of lyffe and preseruid by grace that
he honor not the best that blasphemithe the lyuing god
Apoc. 13. god shall opē boothe there yyes, ad my lordes
also to see the truythe whē it shalbe his blessyd pleasure
for the whiche euery man is bound to pray, that knowithe
the truythe in this mater and not to boost ner bragg his
knolege but to remembre he stondith only by the mercy
of God, and ffaythe, let hym beware he fall not, accor
ding to the commaundement of Paule Rom. 11. he that
is persuadyd in his conscience by the word of god, that
he knowithe god and his Sacramentes I exhort hym in
Chryst to ffollow and obey the word of god and lyue
there after that the word be not flaunderyd by his un
godly lieffe and beware he fall not ffrom one yle into a
warfe yle ffrom a papyft to be a libertyne, but as he incre
sith in knolege, so to increffe in godly and uerueus lief
fe. Remembring that the kyngdom of heauen consisteth
the

the not in wordes, but in the doying and practising of go
des will and cōmaundemēt. Eccles. 12. finis uniuersere
auditus est. Deū ergo time, & p̄cepta eius custodi. Si qdē
hoc omnis homo (facere debet) let every man fere of the
sentēce that folowithe wher with the all Solomon cōcludi
the his booke. Nam omne opus adducet deus in Iudiciū,
una cum omni secreto siue bonum sit siue malum. At
that day it shall a uayle nothing the gospeller to lord
I knew thy trewthe, and Iolyly pratyed of the same aga
ynst the papist and souche as defendid Idolatrye and su
persticiō, now yeue me the loyes that the goſpell promi
sid. No it shalbe sayd unto hym depart in the deuilles
name thou wyckyd person to eternall payne. For all
thy religion was in the tong, noman can possesse the
loyes promysid in the goſpell but souche as study
with the all diligence to lyue after the goſpell
as god yeue us all grace so to
do Amen.

Pſalmo 119.

Bonum mihi domine lex oris tui quam multa
talenta nummorum aureorum &
Argenteorum.